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RECOMMENDATIONS
OF THE FOLLOWING WORK.

[*Extract from the Proceedings of the Synod of the German Reformed Church of Pennsylvania and adjoining States, of September*, 1832.]

"Unanimously Resolved, That we cordially recommend this excellent work to all the members of our congregations, and pledge ourselves to use our best efforts to promote its general circulation."

[*From the Lutheran Observer, of Baltimore, Aug.* 1835.]

"'HEAVENLY INCENSE, OR CHRISTIAN'S COMPANION.'—This admirable Prayer Book may be had by application to the editor of this paper. The print is very large and distinct, so that the aged and others, whose sight is very weak, may read it with ease; and none can use it with an upright heart, without benefit."

[*From the Rev. John Ludlow, D. D., Provost of the University of Pennsylvania.*]

"*Philadelphia, Oct.* 11*th*, 1837.

REV. AND DEAR SIR:—I received yours of the 9th inst., in which you request an expression of my opinion in regard to a work recently published by yourself, called 'Heavenly Incense.' I have only to reiterate what I have frequently expressed to you in private, that I have been much edified by it myself, and I am sure its extensive circulation, with the Divine blessing, will greatly tend to promote a spirit of pure and serious devotion.

Yours, truly, JOHN LUDLOW.

REV. J. S. EBAUGH."

[*From the Rev. William R. Bogardus, Pastor of the Reformed Dutch Church, of Aquackanonk, N. J.*]

"To all whom it may concern:

I consider the book entitled 'Heavenly Incense,' compiled by the Rev. J. S. Ebaugh, to be a precious treasure in any family. I am now in possession of the book, have perused it, and can speak of its merits from personal knowledge. I should be very unwilling to have my family deprived of it, and could wish that it had a place in every family in my parish. It would be a precious gift for parents to present to their children who are settled in life. WM. R. BOGARDUS.

Aquackanonck, July 10*th*, 1838."

[*From the Rev'ds Thomas De Witt, D. D.; John Knox, D. D.; and Wm. C. Brownlee, D. D.; Pastors of the Collegiate Ref. Dutch Churches, New-York.*]

The work entitled "HEAVENLY INCENSE," compiled by Rev. Mr. Ebaugh, and principally translated from the devotional work of Zollikoffer, so long and greatly esteemed among the pious in Germany—I highly value. I shall be pleased to hear of its extensive circulation in Christian families, assured that its use will prove refreshing and edifying to the devout mind.

THOMAS DE WITT.

New-York, 20*th Feb.* 1839.

I concur in the above estimate of the work, "Heavenly Incense."

JOHN KNOX.

I fully concur in the above recommendations.

W. C. BROWNLEE.

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August 5th 1841

J. R. Wiltsie
Newburgh
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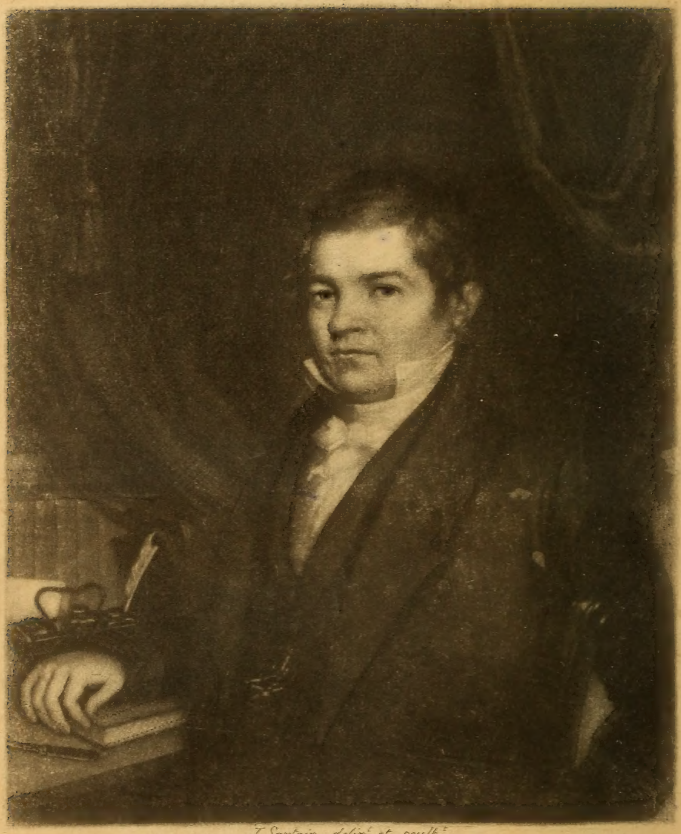

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OF HERISAU IN EUROPE.

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BY THE LATE REV. JOHN M. MASON, D. D.

AND

REV. ALEXANDER M'CLELLAND D. D.

Now Professor in the Theological Seminary in New Brunswick, N. J.

BY JOHN S. EBAUGH, V. D. M.

"In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."—*Philippians* iv. 6.

Sixth Edition.

NEW-YORK:

PRINTED BY MARTIN, LAMBERT & Co.

1839.

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THE

FOLLOWING WORK,

IS MOST RESPECTFULLY DEDICATED TO THE

REV. ALEXANDER M'CLELLAND, D. D.

Professor in the Theological Seminary in New Brunswick, N. Jersey,

AS A TOKEN OF THE

UNDIMINISHED AND PROFOUND ESTEEM

IN WHICH HE HAS LONG BEEN HELD

BY HIS SINCERE FRIEND,

AND BROTHER,

THE COMPILER.

PREFACE.

The almost unparalleled sale* and *extensive usefulness* of the following *Standard Work* on *Practical Piety*, has induced the publisher to present to the Christian Community, a second, much *enlarged*, *revised* and *stereotyped* Edition. To the present Edition are prefixed three of the most *profound*, *original*, and *masterly sermons* of the *present* Age. The first is "*The Messiah's Throne;*" the second is, "*A Plea for a Standing Ministry;*" and the third is, "*A Vindication of the Spirit of the present Age.*"

As these are *subjects* of the *utmost importance* to *mankind*, considered as *Candidates* for *Death*, *Judgement*, and *Eternity*, I have republished them, as calculated under the blessing of God, to pour in a flood of light upon the

* There have frequently been three, four, and five and as high as six and seven copies of this work sold in a family, and upwards of seven hundred in one County in Pennsylvania.

mind, warm the affections of the soul, and thus prepare us to approach a throne of Grace, in order to wrestle with God in supplication and prayer, that he may soon beget to himself universal honour and glory, in accomplishing the great and glorious things set forth in these *splendid productions*.

In reference to the other matter contained in this volume, (which has been considered by thousands of the most pious and devoted followers of Christ, next in value to their Bible, ever since its first publication in German, about one hundred and fifty years ago,) I remark, that the *instructions* are so *scriptural* and practical; the *Hymns* so *inspiring*, and the *devotional exercises* breathe forth such an ardent spirit of humble piety and gratitude, as unequivocally evince that the Authors of them were deeply impressed with a consciousness of God's special and overruling providence, guardian protection and parental benevolence. The glorious perfections of Jehovah are acknowledged with humble reverence; whilst the name of our Lord and Saviour Jesus Christ, is magnified and praised in strains of liveliest and most heartfelt gratitude.

As secret scrutiny into our own hearts, and private meditations, are the special and only true means (under

the divine blessing) of arriving at a correct knowledge of ourselves, which ever precede greater attainments in the Christian Life; I venture to assert, that no one can make these devotions a part of his daily religious exercises, without feeling his imperfections, and endeavouring to reform the whole of his Life and Conduct.

In addition to what has already been said in commendation of *this Work*, I would only publish two Resolutions passed by the "Synod of the German Reformed Church of Pennsylvania and adjacent States," as placed in their Minutes of Sept. 1832 and Sept. 1835, which are in substance as follows: "A Prospectus to publish, on subscription, a new Edition of Zollikoffer's Prayer Book, &c." was laid before Synod, in order to obtain the views of this Rev. Body relative to this Publication; "*therefore unanimously resolved, that we cordially recommend this excellent Work to all the members of our congregations, and pledge ourselves to use our best efforts to promote its general circulation.*" And again, "*unanimously resolved, that the members of this Synod use their best efforts to introduce the abovementioned Work into every family, where it is practicable, in aid of the Home Missionary Cause.*"

And in fine, it is to be devoutly wished,

that books of this character and merit were more generally multiplied, and circulated throughout our highly privileged country, for the advancement of correct morals and pure and undefiled religion. That that God who is the Hearer and the Answerer of *Prayer*, may accompany this effort to promote his honour and glory in the advancement of the best interests of immortal souls, is the sincere and fervent prayer of your sincere friend and brother,

JOHN S. EBAUGH.

***Carlisle, July* 1, 1836.**

SERMON,

BY JOHN M. MASON, D.D.,

PREACHED BEFORE THE LONDON MISSIONARY SOCIETY, IN 1802.

MESSIAH'S THRONE.

HEB. I. 8.

But unto the Son, he saith, Thy Throne, O God, is forever and ever.

In the all-important argument which occupies this epistle, Paul assumes, what the believing Hebrews had already professed, that Jesus of Nazareth is the true Messiah. To prepare them for the consequences of their own principle; a principle involving nothing less than the abolition of their law, the subversion of their state, the ruin of their city, the final extinction of their carnal hopes, he leads them to the doctrine of their Redeemer's person in order to explain the nature of his offices, to evince the value of his spiritual salvation, and to show, in both, the accomplishment of their economy which was *now ready to vanish away*. Under no apprehension of betraying the unwary into idolatrous homage, by giving to the Lord Jesus greater glory than is *due unto his name*, the apostle sets out with

ascribing to him excellence and attributes which belong to no creature. Creatures of most elevated rank are introduced; but it is to display, by contrast, the pre-eminence of Him who is *the brightness of the Father's glory, and the express image of his person.* Angels are great in might and in dignity; but *unto them hath he not put in subjection the world to come. Unto which of them said he, at any time, Thou art my son?* To which of them, *Sit thou at my right hand?* He saith, they are spirits, *ministering spirits, sent forth to minister unto them who are the heirs of salvation. But unto the Son,* in a style which annihilates competition and comparison, *unto the Son* he saith, *thy throne, O God, is forever and ever.*

Brethren, if the majesty of Jesus is the subject which the Holy Ghost selected for the encouragement and consolation of his people, when he was shaking the earth and the heavens, and diffusing his gospel among the nations; can it be otherwise than suitable and precious to us on this occasion? Shall it not expand our views, and warm our hearts, and nerve our arm, in our efforts to exalt his fame? Let me implore, then, the aid of your prayers; but far more importunately the aids of his own Spirit, while I speak of the *things which concern the King:* those great things con-

tained in the text—his personal glory—his sovereign rule.

I. His *personal glory* shines forth in the name by which he is revealed; a name above every name, *thy throne—O God!*

To the single eye nothing can be more evident, in the

First place, than that the Holy Ghost here asserts the *essential deity* of our Lord Jesus Christ. Of his enemies, whom he will *make his footstool*, some have, indeed, controverted this position, and endeavoured to blot out the text from the catalogue of his witnesses. Instead of *thy throne, O God*, they would compel us, by a perversion of phraseology, of figure, and of sense, to read, "God is thy throne;" converting the great and dreadful God into a symbol of authority in one of his own creatures. The scriptures, it seems, may utter contradictions or impiety, but the divinity of the Son they shall not attest. The crown, however, which "flourishes on his head," is not to be torn away; nor the anchor of our hope to be wrested from us, by the rude hand of licentious criticism.

I cannot find, in the lively oracles, a single distinctive mark of deity which is not applied, without reserve or limitation, to the only begotten Son. *All things whatsoever the Father hath, are*

his. *Who* is that mysterious *Word*, that was *in the Beginning, with God?* *Who* is the *Alpha and Omega, the beginning and the ending, the first and the last, the Almighty?* *Who* is he that *knows what is in man*, because he searches the deep and dark recesses of the heart? *Who* is the Omnipresent, that has promised, *Wherever two or three are gathered together in my name, there am I in the midst of them?* the light of whose countenance is, at the same moment, the joy of heaven and the salvation of earth? who is incircled by the seraphim on high, and *walks in the midst of the golden candlesticks?* who is in this assembly? in all the assemblies of his people? in every worshiping family? in every closet of prayer? in every holy heart? *Whose hands have stretched out the heavens and laid the foundations of the earth?* *Who* hath replenished them with inhabitants, and garnished them with beauty, having created all things that are in both, *visible and invisible, whether they be thrones, or dominions, or principalities, or powers?* By *whom* do *all things consist?* *Who* is *the Governor among the nations, having on his vesture and on his thigh a name written, King of kings and Lord of lords.* *Whom* is it the Father's will that *all men should honor even as they honor himself?* *Whom* has he com-

manded his angels to worship? *whom* to obey? Before *whom* do the devils tremble? *Who* is qualified to redeem millions of sinners *from the wrath to come*, and preserve them, by his grace, to his everlasting kingdom? *Who* raiseth the dead, *having life in himself, to quicken whom he will*, so that at his voice, *all who are in their graves shall come forth;—and death and hell* surrender their numerous and forgotten captives? *Who* shall weigh, in the balance of judgment, the destinies of angels and men? dispose of the thrones of paradise? and bestow eternal life? Shall I submit to the decision of reason? Shall I ask a response from heaven? Shall I summon the devils from their *chains of darkness?* The response from heaven sounds in my ears; reason approves, and the devils confess—This, O Christians, is none other than the *great God* our *Saviour!*

Indeed, my brethren, the doctrine of our Lord's divinity is not, as a *fact*, more interesting to our faith, than, as a *principle*, it is essential to our hope. If he were not *the true God*, he could not be *eternal life*. When pressed down by guilt and languishing for happiness, I look around for a deliverer such as my conscience and my heart and the word of God assure me I need, insult not my agony, by directing me to a

creature—to a man, a mere man like myself! A creature! a man! My Redeemer owns my *person*. My immortal spirit is his *property*. When I come to die, I must commit it into his hands. My soul! my infinitely precious soul committed to a mere man! become the property of a mere man! I would not, thus, intrust my *body*, to the highest angel who burns in the temple above. It is only the *Father of spirits*, that can have *property* in spirits, and be their refuge in the hour of transition from the present to the approaching world. In short, my brethren, the divinity of Jesus is, in the system of grace, the sun to which all its parts are subordinate, and all their stations refer—which binds them in sacred concord; and imparts to them their radiance, and life, and vigor. Take from it this central luminary, and the glory is departed—Its holy harmonies are broken—The elements rush to chaos—The light of salvation is extinguished forever!

But it is not the deity of the Son, simply considered, to which the text confines our attention. We are in the *Second* place to contemplate it as subsisting in a personal union with the human nature.

Long before this epistle was written had he *by himself purged our sins, and sat down at the right hand of the Majesty*

on high. It is, therefore, as *God manifested in the flesh;* as my own brother, while he is *the express image of the Father's person,* as the Mediator of the new covenant, that he is seated on the throne. Of this throne, to which the pretensions of a creature were mad and blasphemous, the majesty is, indeed, maintained by his divine power; but the foundation is laid in his mediatorial character. I need not prove to this audience, that all his gracious offices and all his redeeming work originated in the love and the election of his Father. Obedient to that will, which fully accorded with his own, he came down from heaven; tabernacled in our clay; was *a man of sorrows and acquainted with griefs;* submitted to the *contradictions of sinners,* the temptations of the old serpent, and the wrath of an avenging God. In the merit of his obedience which threw a lustre round the divine law; and in the atonement of his death by which *he offered himself a sacrifice without spot unto God,* repairing the injuries of man's rebellion, expiating sin through the blood of his cross; and conciliating its pardon with infinite purity, and unalterable truth; summarily, in his performing those conditions on which was suspended all God's mercy to man, and all man's enjoyment of

God, in these stupendous *works of righteousness* are we to look for the cause of his present glory. *He humbled himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Exalted* thus, *to be a Prince and a Saviour*, he fills heaven with his beauty, and obtains from its blest inhabitants, the purest and most reverential praise. *Worthy*, cry the mingled voices of his angels and his redeemed, *worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Worthy*, again cry his redeemed, in a song which belongs not to the angels, but in which with holy ecstasy, we will join, *worthy art thou, for thou wast slain, and hast redeemed us to God by thy blood.*

Delightful, brethren, transcendently delightful were it to dwell upon this theme. But we must refrain; and having taken a transient glance at our Redeemer's personal glory, let us turn to the

II. View which the text exhibits—the

view of his *sovereign rule*—Thy *throne, O God, is forever and ever.*

The mediatorial kingdom of Christ Jesus, directed and upheld by his divinity, is now the object of our contemplation. To advance Jehovah's glory in the salvation of men, is the purpose of its erection. Though earth is the scene and human life the limit, of those great operations by which they are interested in its mercies, and prepared for its consummation; its principles, its provisions, its issues, are eternal. When it rises up before us in all its grandeur of design, collecting and conducting to the heavens of God millions of immortals, in comparison with the least of whom the destruction of the material universe were a thing of nought, whatever the carnal mind calls vast and magnificent shrinks away into nothing.

But it is not so much the nature of Messiah's kingdom on which I am to insist, as its *stability*, its *administration*, and the *prospects* which they open to the *church of God.*

Messiah's throne is not one of those airy fabrics which are reared by vanity and overthrown by time: it is fixed of old: it is stable and cannot be shaken, for

(1.) It is the throne of *God.* He who sitteth on it is the Omnipotent. Uni-

versal being is in his hand. Revolution, force, fear, as applied to his kingdom, are words without meaning. Rise up in rebellion, if thou hast courage. Associate with thee the whole mass of infernal power. Begin with the ruin of whatever is fair and good in this little globe—Pass from hence to pluck the sun out of his place—and roll the volume of desolation through the starry world—What hast thou done unto him? It is the puny menace of a worm against Him whose frown is perdition. *He that sitteth in the heavens shall laugh.*

(2.) With the stability which Messiah's Godhead communicates to his throne, let us connect the stability resulting from his Father's covenant.

His throne is founded not merely in strength, but in right. God hath laid the government upon the shoulder of his holy child Jesus, and set him upon mount Zion as his king forever. He has promised, and sworn, to *build up his throne to all generations; to make it endure as the days of heaven; to beat down his foes before his face, and plague them that hate him. But my faithfulness*, adds he, *and my mercy shall be with him, and in my name shall his horn be exalted. Hath he said it, and will he not do it? Hath he spoken it, and shall it not come to pass?* Whatever disappoint-

ments rebuke the visionary projects of men, or the more crafty schemes of Satan, *the counsel of the Lord, that shall stand.* The blood of sprinkling, which sealed all the promises made to Messiah, and binds down his Father's faithfulness to their accomplishment, witnesses continually in the heavenly sanctuary. *He must*, therefore, *reign till he have put all his enemies under his feet.* And although the dispensation of his authority shall, upon this event, be changed; and he shall deliver it up, in its present form, to the Father, he shall still remain, in his substantial glory, *a priest upon his throne*, to be the eternal bond of our union, and the eternal medium of our fellowship, with the living God.

Seeing that the throne of our King is as immovable as it is exalted, let us *with joy draw water out of that well of salvation* which is opened to us in the *Administration* of his kingdom. Here we must consider *its general characters*, and the *means* by which it operates.

The general characters which I shall illustrate, are the following:

(1.) *Mystery.*—He is the unsearchable God, and his government must be like himself. *Facts* concerning both he has graciously revealed. These we must admit upon the credit of his own testi-

mony; with these we must satisfy our wishes, and limit our inquiry. *To intrude into those things which he hath not seen* because God has not disclosed them, whether they relate to his arrangements for this world or the next, is the arrogance of one *vainly puffed up by his fleshly mind.* There are secrets in our Lord's procedure which he will not explain to us in this life, and which may not, perhaps, be explained in the life to come. We cannot tell how he makes evil the minister of good: how he combines physical and moral agencies of different kind and order, in the production of blessings. We cannot so much as conjecture what bearings the system of redemption, in every part of its process, may have upon the relations of the universe; nor even what may be all the connections of providence in the occurrences of this moment, or of the last. *Such knowledge is too wonderful for us: it is high, we cannot attain it.* Our Sovereign's *way is in the sea, and his path in the deep waters; and his footsteps are not known.* When, therefore, we are surrounded with difficulty; when we cannot unriddle his conduct in particular dispensations, we must remember that he is God; that we are to *walk by faith;* and to trust him as implicitly when we are in *the valley of the shadow of*

death, as when his *candle shines upon our heads*.—We must remember that it is not for us to be admitted into the cabinet of the King of kings; that creatures constituted as we are could not sustain the view of his unvailed agency; that it would confound, and scatter, and annihilate our little intellects. As often, then, as he retires from our observation, blending goodness with majesty, let us lay our hands upon our mouths, and worship. This stateliness of our King can afford us no just ground of uneasiness. On the contrary, it contributes to our tranquillity: For we know,

(2.) That if his administration is mysterious, it is also *wise*.

Great is our Lord, and of great power; his understanding is infinite. That infinite understanding watches over, and arranges, and directs all the affairs of his church and of the world. *We* are perplexed at every step; embarrassed by opposition; lost in confusion; fretted by disappointment; and ready to conclude, in our haste, that all things are against our own good and our Master's honour. But *this is our infirmity*; it is the dictate of impatience and indiscretion. We forget the *years of the right hand of the Most High*. We are slow of heart in learning a lesson which shall soothe our

spirits at the expense of our pride. We turn away from the consolation to be derived from believing that though we know not the connections and results of holy providence, our Lord Jesus knows them perfectly. With him there is no irregularity, no chance, no conjecture. Disposed before his eye in the most luminous and exquisite order, the whole series of events occupy the very place and crisis where they are most effectually to subserve the purposes of his love. Not a moment of time is wasted, nor a fragment of action misapplied. What he does we do not indeed know at present, but, as far as we shall be permitted to know hereafter, we shall see that his most inscrutable procedure was guided by consummate wisdom; that our choice was often as foolish as our petulance was provoking; that the success of our own wishes would have been our most painful chastisement, would have diminished our happiness, and detracted from his praise. Let us study, therefore, brethren, to subject our ignorance to his knowledge; instead of prescribing, to obey; instead of questioning, to believe: to perform our part without that despondency which betrays a fear that our Lord may neglect his, and tacitly accuses him of a less concern than we feel for the glory of his own

name. Let us not shrink from this duty as imposing too rigorous a condition upon our obedience, for a

(3d.) Character of Messiah's administration is *righteousness. The sceptre of his kingdom is a right sceptre.* If *clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.* In the times of old, his redeemed *wandered in the wilderness in a solitary way; but, nevertheless, he led them forth by the right way, that they might go to a city of habitation.* He loves his church and the members of it too tenderly to lay upon them any burdens, or expose them to any trials, which are not indispensable to their good. It is right for them to *go through fire and through water,* that he may *bring them out into a wealthy place*—right to *endure chastening* that *they may be partakers of his holiness*—right to *have the sentence of death in themselves,* that they may *trust in the living God, and that his strength may be perfect in their weakness.* It is right that he should *endure with much long suffering the vessels of wrath fitted to destruction:* that he should permit *iniquity to abound, the love of many to wax cold,* and the dangers of his church to accumulate, till the interposition of his arm be necessary and decisive. In the day of final retribution not one

mouth shall be opened to complain of injustice. It will be seen that *the Judge of all the earth has done right; that the works of his hands have been verity and judgment*, and done, every one of them, in *truth and uprightness*. Let us, then, think not only respectfully but reverently of his dispensations, repress the voice of murmur, and rebuke the spirit of discontent; wait, in faith and patience, till he become his own interpreter, when *the heavens shall declare his righteousness, and all the people see his glory*.

You will anticipate me in enumerating the *means* which Messsiah employs in the administration of his kingdom.

(1.) The *gospel*, of which himself, as an all-sufficient and condescending Saviour, is the great and affecting theme. Derided by the world, it is, nevertheless, effectual to the salvation of them who believe. *We preach Christ crucified to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.* The doctrine of the cross connected with evangelical ordinances—the ministry of reconciliation; the holy sabbath; the sacraments of his covenant: briefly, the whole system of instituted worship, is the *rod of the*

Redeemer's strength by which he subdues sinners to himself; rules even *in the midst of his enemies;* exercises his glorious authority in his church, and exhibits a visible proof to men and angels, that he is King in Zion.

(2.) The efficient means to which the gospel owes its success, and the name of Jesus its praise, is the *agency of the Holy Ghost.*

Christianity is *the ministration of the Spirit.* All real and sanctifying knowledge of the truth and love of God is from his inspiration. It was the last and best promise which the Saviour made to his afflicted disciples at the moment of parting, *I will send the Comforter, the Spirit of truth; He shall glorify me, for he shall take of mine and shall show it unto you.* It is he who *convinces the world of sin, of righteousness, and of judgment*—who infuses resistless vigour into means otherwise weak and useless. *For the weapons of our warfare are not carnal, but mighty through God,* God the Spirit, *to the pulling down of strong holds.* Without his benediction, the ministry of an archangel would never *convert one sinner from the error of his way.* But when he descends, with his life-giving influence from God out of heaven, then *foolish things of the world confound the wise; and weak things of the world con-*

found the things which are mighty; and base things of the world, and things which are despised, yea, and things which are not, bring to nought things which are. It is this ministration of the Spirit which renders the preaching of the gospel to *men dead in trespasses and sins* a *reasonable* service. When I am set down in the *valley of vision*, and view the bones, *very many and very dry*, and am desired to try the effect of my own ability in recalling them to life, I will fold my hands and stand mute in astonishment and despair. But when the Lord God commands me to speak in *his* name, my closed lips shall be opened; when he calls upon *the breath from the four winds to breathe upon the slain that they may live*, I will prophecy without fear—*O ye dry bones, hear the word of the Lord*, and, obedient to his voice, they *shall come together, bone to his bone; shall be covered with sinews and flesh;* shall receive new life, and *stand up upon their feet, an exceeding great army.* In this manner, from the graves of nature, and the dry bones of natural men, does the Holy Spirit recruit the *armies of the living God*, and make them, collectively and individually, *a name, and a praise, and a glory*, to the *Captain of their salvation.*

(3.) Among the instruments which the Lord Jesus employs in the admin-

istration of his government, are *the resources of the physical and moral world.*

Supreme in heaven and in earth, *upholding all things by the word of his power*, the universe is his magazine of means. Nothing which acts or exists, is exempted from promoting in its own place the purposes of his kingdom. Beings rational and irrational; animate and inanimate; the heavens above and the earth below; the obedience of sanctified, and the disobedience of unsanctified, men; all holy spirits; all damned spirits: in one word, every agency, every element, every atom, are but the ministers of his will, and concur in the execution of his designs. And this he will demonstrate to the confusion of his enemies, and the joy of his people, in that *great and terrible day* when he *shall sit upon the throne of his glory*, and dispense ultimate judgment to the quick and the dead.

Upon these hills of holiness, the stability of Messiah's throne, and the perfect administration of his kingdom, let us take our station, and survey the

Prospects which rise up before the church of God.

When I look upon the magnificent scene, I cannot repress the salutation, *Hail thou that art highly favoured!*

She has the prospect of preservation, of increase, and of triumph.

(1.) The prospect of *preservation.*

The long existence of the Christian church would be pronounced, upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the unanimous hostility of the world, she boasts no political stratagem, no disciplined legions, no outward coercion of any kind. Yet her expectations is that she shall live forever. To mock this hope, and blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the concentrated strength of empires, have been frequently and perseveringly applied. The blood of her sons and her daughters has streamed like water; the smoke of the scaffold and the stake, where they won the crown of martyrdom in the cause of Jesus, has ascended in thick volumes to the skies. The tribes of persecution have sported over her woes, and erected monuments, as they imagined, of her perpetual ruin. But where are her tyrants, and where their empires? the tyrants have long since gone to their own place; their names have descended upon the roll of infamy; their empires have passed, like shadows over the rock—they have successively disappeared, and left not a trace behind!

But what became of the church? She rose from her ashes fresh in beauty and in might. Celestial glory beamed around her; she dashed down the monumental marble of her foes, and they who hated her fled before her. She has celebrated the funeral of kings and kingdoms that plotted her destruction; and, with the inscriptions of their pride, has transmitted to posterity the record of their shame. How shall this phenomenon be explained? We are, at the present moment, witnesses of the fact; but who can unfold the mystery? This blessed book, the book of truth and life, has made our wonder to cease. *The Lord her God in the midst of her is mighty.* His presence is a fountain of health, and his protection a *wall of fire.* He has betrothed her, in eternal covenant, to himself. Her living Head, in whom she lives, is above, and his quickening Spirit shall never depart from her. Armed with divine virtue, his gospel, secret, silent, unobserved, enters the hearts of men and sets up an everlasting kingdom. It eludes all the vigilance, and baffles all the power, of the adversary. Bars, and bolts, and dungeons are no obstacle to its approach: Bonds, and tortures, and death cannot extinguish its influence. Let no man's heart tremble then, because of fear.

Let no man despair, in these days of rebuke and blasphemy, of the Christian cause. The ark is launched, indeed, upon the floods; the tempest sweeps along the deep; the billows break over her on every side. But Jehovah-Jesus has promised to conduct her in safety to the haven of peace. She cannot be lost unless the pilot perish. Why then do the heathen rage, and the people *imagine a vain thing?* Hear, O Zion, the word of thy God, and rejoice for the consolation. *No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.*

Mere preservation, however, though a most comfortable, is not the only hope of the church; she has

(2.) The prospect of *increase.*

Increase—from an effectual blessing upon the means of grace in places where they are already enjoyed: for thus saith the Lord, *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses.*

Increase—from the diffusion of evan-

gelical truth through pagan lands. *For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.*

Increase—from the recovery of the rejected Jews to the faith and privileges of God's dear children. *Blindness in part has happened unto Israel*—they have been cut off, for their unbelief, from the olive-tree. Age has followed age, and they remain to this hour, spread over the face of the earth, a fearful and affecting testimony to the truth of God's word. They are without their sanctuary, without their Messiah, without the hope of their believing ancestors. But it shall not be always thus. They are still *beloved for the fathers' sake.* When the *fullness of the Gentiles shall come in*, they too shall be gathered. They shall discover, in

our Jesus, the marks of the promised Messiah; and with tenderness proportioned to their former insensibility, shall cling to his cross. Grafted again into their own olive-tree, *all Israel shall be saved.* It was *through their fall that salvation came unto us Gentiles.* And, *if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?* What ecstasy, my brethren! the Gentile and the Jew taking *sweet counsel together, and going to the house of God, in company!* the path of the swift messenger of grace marked, in every direction, by the *fullness of the blessing of the gospel of Christ—a nation born at once*—the children of Zion exclaiming, *The place is too strait for me: give place to me that I may dwell.* The knowledge of Jehovah overspreading the earth *as the waters cover the sea;* and all flesh enjoying the salvation of God!

This faith ushers in a

(3.) Prospect of the Church—the prospect of *triumph.*

Though often desolate, and *afflicted, tossed with tempest and not comforted,* the Lord her God will then *make her an eternal excellency,* and repay her sorrows with triumph—

Triumph—in complete victory over the enemies who sought her hurt. *The nation and kingdom,* saith the Lord,

that will not serve thee shall perish; yea those nations shall be utterly wasted.—The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel. That great enemy of her purity and her peace, who shed the blood of her saints and her prophets, the *Man of Sin who has exalted himself above all that is called God*, shall appear, in the whole horror of his doom as the *son of perdition, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.* The terrible but joyous event shall be announced by an angel from heaven *crying mightily with a strong voice, Babylon the great is fallen, is fallen! Alleluia*, shall be the response of the church universal, *Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand!* Then too, *the accuser of the brethren—that old serpent which is the devil*, shall be cast down, *and bound a thousand years that he shall deceive the nations no more.*—This will introduce the church's

Triumph—in the prevalence of righteousness and peace throughout the world.

Her people shall be all righteous. The voice of the blasphemer shall no longer insult her ear. Iniquity as ashamed shall stop its mouth, and hide its head. *All her officers shall be peace, and all her exactors, righteousness. The kings of the earth bringing their glory and honour unto her,* shall accomplish the gracious promise. *The mountains shall bring peace to the people, and the little hills by righteousness.* Her prince whose throne is forever and ever, *shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more!* Every man shall meet, in every other man, a brother without dissimulation. Fear and the sword shall be far away, *they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid.* For thus saith the Lord, *Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls, Salvation, and thy gates, Praise.*

Triumph—in the presence of God, in the communion of his love, and the signal manifestation of his glory. *Be-*

hold, the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Then shall be seen, *the holy Jerusalem descending out of heaven from God,* which *shall have no need of the sun, neither of the moon, to shine in it; for the glory of God shall lighten it, and the Lamb shall be the light thereof. And the nations of them which are saved shall walk in the light of it, and they shall bring the glory and honour of the nations into it; and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

Such, according to the sure word of prophecy, will be the triumphs of Christianity; and to this issue all scriptural efforts to evangelize the heathen contribute their share. That mind is profane, indeed, which repels the sentiment of awe; and hard is the heart which feels no bland emotion—But let us pause—You exult, perhaps, in the view of that happiness which is reserved for the human race; you long for its arrival; and are eager, in your place, to help on the gracious work. It is well. But are there no heathen in this assembly? Are there none who, in the midst of their zeal for foreign missions, forget their own souls; nor

consider that they themselves *neglect the great salvation?* Remember, my brethren, that a man may be active in measures which shall subserve the conversion of others, and yet perish in his own iniquity. That very gospel which you desire to send to the heathen, must be the gospel of *your* salvation; it must turn *you from darkness to light, from the power of Satan unto God;* it must make *you meet for the inheritance of the saints*, or it shall fearfully aggravate your condemnation at last. You pray, *Thy kingdom come.* But is the *kingdom of God within you?* Is the Lord Jesus *in you, the hope of glory?* Be not deceived. The *name* of Christian will not save you. Better had it been for you *not to have known the way of righteousness*—better to have been the most idolatrous pagan—better, infinitely better, not to have been born, than to die strangers to the pardon of the Redeemer's blood, and the sanctifying virtue of his Spirit. From his throne on high he calls; calls, my brethren, to you; *Look unto me, and be ye saved, for I am God, and there is none else. Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

On the other hand, such as have *fled for refuge to lay hold on the hope set before them*, are commanded to be *joyful in their King*. He reigns, O believer, for thee. The stability of his throne is thy safety. The administration of his government is for thy good; and the precious pledge that he *will perfect that which concerneth thee*. In all thy troubles and in all thy joy *commit thy way unto him*. He will guard the sacred deposit. Fear not that thou shalt *lack any good thing*—Fear not that thou shalt be forsaken—Fear not that thou shalt fall beneath the *arm of the oppressor*. "He went through the fires of the pit to *save* thee; and he will stake all the glories of his crown to *keep* thee." Sing, then, thou beloved, *Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.*

And if we have *tasted that he is gracious:* if we look back with horror and transport upon the wretchedness and the wrath which we have escaped, with what anxiety shall we not hasten to the aid of our fellow-men, who are *sitting in the region and shadow of death.* What zeal will be too ardent; what labour too persevering; what sacrifice too costly, if, by any means, we may tell them of Jesus, and the resurrec-

tion, and the life eternal! Who shall be daunted by difficulties, or deterred by discouragement? If but one pagan should be brought, savingly, by your instrumentality, to the knowledge of God, and the kingdom of heaven, will you not, my brethren, have an ample recompense? Is there here a man who would give up all for lost because some favourite hope has been disappointed? or who regrets the worldly substance which he has expended on so divine an enterprise? Shame on thy coward spirit and thine avaricious heart! Do the holy scriptures, does the experience of ages, does the nature of things, justify the expectation, that we shall carry war into the central regions of delusion and crime, without opposition, without trial? Show me a plan which encounters not fierce resistance from the prince of darkness and his allies in the human heart, and I will show you a plan which never came from the inspiration of God. If missionary effort suffer occasional embarrassment: if impressions on the heathen be less speedy, and powerful, and extensive, than fond wishes have anticipated: if particular parts of the great system of operation be, at times, disconcerted: if any of the *ministers of grace* fall a sacrifice to the violence of those whom they go to bless *in the name*

of the Lord; these are events which ought to exercise our faith and patience; to wean us from self-sufficiency; to teach us where our strength lies, and where our dependence must be fixed; but not to enfeeble hope, nor relax diligence. Let us not *despise the day of small things.* Let us not overlook, as an unimportant matter, the *very existence* of that missionary spirit which has already awakened Christians in different countries from their long and dishonourable slumbers, and bids fair to produce, in due season, *a general movement of the church, upon earth.* Let us not, for one instant, harbour the ungracious thought, that the prayers, and tears, and wrestlings of those who *make mention of the Lord,* form no link in that vast chain of events by which he *will establish, and will make Jerusalem a praise in the earth.* That dispensation which of all others is most repulsive to *flesh and blood,* the violent death of faithful missionaries, should animate Christians with new resolution. *Precious in the sight of the Lord is the death of his saints.* The cry of martyred blood ascends the heavens; it enters into *the ears of the Lord of Sabaoth.* It will give him no rest till he *rain down righteousness* upon the land where it has been shed, and which it has sealed as a future conquest for him who *in his*

majesty rides prosperously because of truth, and meekness, and righteousness.

For the world, indeed, and perhaps for the church, many calamities and trials are in store, before the glory of the Lord shall be so revealed, that *all flesh shall see it together. I will shake all nations*, is the divine declaration, *I will shake all nations; and the desire of all nations shall come.* The vials of wrath which are now running, and others which remain to be poured out, must be exhausted. The *supper of the great God* must be prepared, and his *strange work* have its course. Yet the missionary cause must ultimately succeed. It is the cause of God, and *shall* prevail. The days, O brethren, roll rapidly on, when the shout of the isles shall swell the thunder of the Continent: when the Thames and the Danube, when the Tiber and the Rhine, shall call upon Euphrates, the Ganges, and the Nile; and the loud concert shall be joined by the Hudson, the Mississippi, and the Amazon, singing with one heart and one voice, Alleluia! Salvation! The Lord God omnipotent reigneth!

Comfort one another with this faith, and with these words:

Now, *Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: let the whole earth be filled with his glory! Amen and Amen!*

DR. ALEXANDER M'CLELLAND'S

PLEA

FOR A STANDING MINISTRY;

A

SERMON

DELIVERED AT THE ANNIVERSARY OF THE YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK, ON THE 28TH OF DECEMBER, 1817.

PSALM LXXIV. 9.

There is no more any Prophet.

The question concerning the precise date, occasion, and author of the sacred ode in which we find this short and pithy sentence, is one of the many on which much has been written, but little told. Leaving it to be settled by those worthy pains-taking theologues, called Biblical Critics, I think it sufficient for my purpose to observe, that it seems intended as a solemn dirge over the deplorable state of the Church and nation of Israel. God had withdrawn his presence and grace, enemies had profaned the sanctuary, and the synagogues were burnt throughout the land.—Among the subjects of lamentation, the poet takes particular notice of the annihilation of the order of men instituted by God to proclaim his will: "There is no more any prophet, nor any who knoweth how long." The prophets were a succes-

sion of faithful men, whom Jehovah raised up and distributed throughout the land, to inculcate the great principles of religion and morality, testify against degeneracy, and confirm the nation in its allegiance to himself. From the very nature of their office, therefore, we may conclude that their influence was most beneficial, and their loss deplorable.

I have selected, Brethren, the words just read, merely as an introduction to a series of reflections on the benefits resulting from a *standing religious ministry;* by which is meant a regular body of men, whose exclusive employment is to superintend and regulate the worship of God. I, of course, have particularly in my eye the *Christian Priesthood;* not so much, however, as embodied in any particular form—of Episcopacy, or Independency, or Presbytery—as abstractly and essentially considered.

My object is to show, that in whatever light it be contemplated, it will be found one of the most valuable institutions a bountiful Providence hath ordained for the good of man; and thus I hope to prepare you to contribute to its support, not only with the hand, but "the heart and understanding also."

It is possible that to some this at-

tempt may have a certain appearance of arrogance and presumption; but I confess that I am entirely unable to conceive the reasons on which such an unfavourable judgment can be founded. The physician is allowed to descant on the usefulness and importance of the healing art, the civilian on the noble study of the law. In both cases we pardon even *extravagance;* for we consider it the effect of a zeal honourable and profitable to the possessor. Certainly, then, it should not be deemed improper if *we*, on suitable occasions, and with calmness and rationality, undertake to magnify our office, by enumerating its admirable benefits to mankind. I do not forget the adage of the wise man, "Let another praise thee, and not thine own mouth; a stranger, and not thine own lips." The maxim inculcated is excellent; and I trust that not a syllable shall grate on the ears of my auditors this evening inconsistent with the most rigid interpretation of it. That person is an object of my sincerest pity, who needs to be told that the *office*, not the man; the *order*, not the insignificant and unworthy member who stands before you, is the subject of discussion.

Without wasting time in further preliminaries, I ask, Brethren, your unprejudiced attention, craving no

other verdict but that of impartial justice.

In order to appreciate the value of a standing religious ministry, it will be necessary to examine its influence

On literature and intellectual improvement;

On morals;

On social order; and

On the destinies of man, as a creature of God and candidate for immortality.

Though it must be acknowledged that the first point specified is in itself by far the least important; yet, from its being less considered and understood, I feel authorised to bestow upon it the largest portion of your time and attention.

Man is distinguished from all other creatures here below, by powers of thinking and intelligence, in the exercise of which on the objects that surround him he accomplishes one important purpose of his creation. There is an idea, indeed, current with a certain class of reasoners (if so they may be called) that the mere human sciences, by which is meant all those researches which have no immediate connexion with religion, are to be condemned and exploded, as entirely unfit for man in his present condition and prospects. I shall not pass out of

my way to confute a notion so enormously ridiculous; but shall content myself with observing, that they who thus endeavour to make the Gospel Heaven a literal *fool's paradise*, should see well to it, that they are not libelling the holy religion they profess. On the contrary, it is to be cheerfully acknowledged, that literature is the glory of human nature; that the exercise and cultivation of the intellectual powers, and the enlargement of the boundaries of knowledge, is not only useful but ornamental to man, and an illustrious part of that divine image which was originally impressed on him. This remark is to be applied to *all* intellectual exercises—to *all* knowledge,—no matter what the object, no matter what the department or means of acquisition: and I heartily declare, that the man who, after months of laborious scrutiny, presents to the public the anatomical or physiological system of a *gnat* or a *mosquito*, calls not up one ridiculous or painful association. He has added to the riches, he has added to the dignity of intellectual man. Moreover, he has fulfilled one great design of the God of nature in creation: for why did the God of nature expend such admirable might and skill on mere specks of being, unless for this, that man, the *official ex-*

plorer of his works, should in these also discern his wisdom and power divine? The same holds true of the astronomer investigating the laws of universal nature, mapping the starry concave and tracing the comet's flight: the same of the metaphysician, pushing his researches into abstract being, analyzing the principles of his own mind, and qualifying himself to obey the first of nature's laws, "Know thyself:" the same of the humble antiquary too, who, searching among the ruins of ages long gone by, brings forth many a gem to sparkle in the crown of science: All, all are the benefactors of their race, and demand our grateful homage and veneration.

This, however, is mere preliminary, and we proceed to elucidate in what manner we suppose the march of mental cultivation to have been aided by a religious order.

Here it must at once be evident, that the simple fact of the separation of a numerous class of the human family from secular employments and cares, is one of no trifling consideration; the great obstacle to intellectual improvement in every age being in this case entirely removed, and opportunity presented for dedication of effort to high and noble objects. We would not be understood as insinuating what

a moment's observation would belie, that freedom from the universal curse will be always followed by proportional advancements in knowledge; but simply that a state of exemption is, *in itself*, a privilege far from contemptible. Accordingly it will be found, on a careful examination, that a nation never rises from a state of ignorance and barbarism until it has acquired the superfluities of life, or at least until a considerable portion of its population is exalted above the necessity of labour. History has indeed handed down the fame of some individuals who, triumphing over all the disadvantages of an abject poverty, have risen to the highest eminence in literature and the arts. But it would be easy to show that these, instead of destroying the general rule, are not even exceptions, as they have never been found but in communities already civilized (partially at least) by the influence of others more favourably situated.

But at any rate these are not the grand support and dependence of literature. They present themselves too *seldom* to effect any *durable or extensive good:* they are the *meteors* of the intellectual world—splendid! wondered at! talked of by posterity, and celebrated in song! yet scarcely to be ranked among

the really useful and beneficial luminaries: they are prodigies; but, like all prodigies, great only in detail; of little importance as a combined whole. To make *effectual* progress, general Science, (like all her subordinate departments) requires a regular body of men, whose situation will permit habits of devotion to her interests. These are her true efficient force, her standing army; to whose energy and skill she looks for her triumph and her glories.

In applying these remarks to the order of men I call a "Religious Ministry," I do not forget a semblance of an objection to its propriety, founded on the circumstance, that though elevated indeed above the common impediments to mental exertion, yet so far from being the regular soldiers of literature, their studies and habits are directed to a specifically different object. This is in a measure certainly true: all, therefore, we contend for is, that the two objects are so intimately and necessarily connected that the uninterrupted pursuit of the one cannot but influence most favourably the prosecution of the other.

To evince this is an easy task, and a single glance is equal to a long series of argumentation. For what is the official duty of the ministers of reli-

gion? To this question their very *name* furnishes an answer. They are to investigate the perfections of the great First Cause; unfold the principles of his moral government; explore the whole field of relation between him and his creatures; declare the requisitions of law; point out its foundations; announce its sanctions; and after promulging the whole system, to defend it, part by part; and by every argument demonstrate its reasonableness, beauty, and consistency: above all, they are the chosen keepers of that Revelation which the great God has, in his infinite mercy, communicated to man; and must consider themselves under imperious obligations to guard the sacred deposit with the utmost diligence, the intensest care, by all the weapons the world above, the world around, the world below, can furnish to their hands. To meet the vast variety of assaults, what mental resources, what powers of reference, what skill in intellectual warfare are not necessary! Each disputant is to be confronted on his own vantage ground, each cavil to supply its own refutation. Now the cursed fiend of Infidelity is to be driven through the ten thousand mazes of metaphysical sophistry—now to be detected in the garb of a philosophical sage poring

in seeming adoration o'er the astronomic annals of the Hindoo. Whatever be his shape, like the malignant Genii of Oriental Fable, he is to be met by his enemy in a similar form, and has the privilege moreover of choosing his own measures, arms, and opportunities. Are then the studies of human science in no way connected with the employments and duties of a religious ministry? Nay, let a solitary department be specified, of which it can be said, "It is useless, unprofitable lumber."

All this I grant is very far from proving, that the class of men I am speaking of are learned men, or promoters of learning; but I beg leave to say, Brethren, it *does* prove that their professional employment is calculated to *make them both;* and why they are not to be supposed so honest as men in other professions in improving their advantages, must be explained not by me, but by those who deny them that honesty, and are accustomed to connect with the very name of *Priesthood* the idea of every thing base, little, and degrading.

There is another consideration which ought by no means to be overlooked in estimating the influence of an order of men on intellectual improvement. I allude to the *standing*

they occupy and the *opportunities they enjoy of intercourse with the body of the people.* It is not enough for a nation to have her sages and philosophers: these have been found in countries comparatively low in the scale of civilization, and whose very names would have been sunk long ere now in oblivion's gulf, had they not been happily attached to individual fame. This however is not a situation of things to be desired or sought after. It is only when *universally* diffused through the diversified classes of society, when found in the thatched cottage of the peasant, as well as gilded palace of his lord, that literature is a rich and invaluable boon.

But how is this great object to be attained? By what means are habits of thinking and refinement to be impressed on the vast body of a people; a body composed of so many heterogeneous elements, and confessedly indisposed to admit such impression? What is in the first place to interest the feelings of the community? If the maxim be correct, that man in a state of nature acts only from views of present or future interest, that it is vain to think of exciting him to any difficult enterprise without presenting at the same time a distinct and tangible object, then Literature, though in her hum-

blest form, must come to him in another garb beside her own; and great as are her charms to all who know her, must borrow *other* charms to catch his favourable notice. You may talk to him indeed of the "pleasures of investigation, the dignity of science, its possible benefits to society;" he hears you! he assents! but does he feel? "Ay, there's the rub!" Alas! not a syllable of your fine-spun declamation comes home to his "business or bosom," awakes his sympathy, or affects the heart!

But introduce your guest as the favourite handmaid of Religion: *now* you rouse the sleeping energies of the man, and see him rushing forward to her embrace. He now sees her value; she is no more that abstract, useless, unintelligible phantom he once imagined her, but a useful, nay, necessary friend. Accordingly I have no hesitation in affirming, that all the polish and improvement, all the habits of thinking and reasoning prevailing among the lower and more numerous classes of society, are primarily derived from considerations purely religious.

And here, Brethren, is the pre-eminent advantage of the Ministers of religion. Invested with the venerable character of *Heralds of the Most High*, they enjoy the peculiar prerogative of communicating the *only* intellectual

ideas adapted to an uncultivated mind, and to these they have the power of giving irresistible energy, by binding them (as it were) to its most interesting associations, and intermingling them with the awful images of eternity. Thus they commence the formation of new habits; they give a first impulse to intellectual motion: by an engine more potent than Archimedes' famous lever, they elevate Mind from the dregs in which it grovelled, and give it a prospect at least of the fair and boundless fields of knowledge.

This speculation is not the air-built fabric of the theorist. I appeal to fact, stubborn, undeniable fact. Without demanding your implicit submission to the high authority of the celebrated author* of "the Spirit of Laws," who has asserted that wherever there are no priests the people are barbarians—without insisting on the striking fact, that all the mental improvement of Greece and Rome was founded on, and derived from, their mythological fables, which, though adorned by the poet, were undoubtedly invented by the priest; I would ask in general, what is the intellectual condition of those countries where the clerical order is thinly sown? If we were to

* Spirit of Laws, vol. 2. book 2.

believe a certain class of declaimers (for, lauded be God, they are nothing more) we would suppose them to be perfect *paradises* of science—filled with trees of knowledge of spontaneous growth, expanding their branches on every side, and laden with all manner of precious and fragrant fruits. But is it thus? I fairly ask the question: Nay, is it not a fact, and a fact perfectly notorious, that those are the very countries and sections of country where humanity weeps over her degradation; where mind has scarce begun to germinate, and distinguish its possessor from the "brutes that perish?" On the other hand, who, in accounting for the acuteness of apprehension, the spirit of investigation (however in some cases improperly directed) and the enlargement of mental resources, which pre-eminently distinguish a certain section of our country,—I mean New England,—will dare to overlook her *established order of Clergy?*

I am aware of the objection that I am now to confront, from facts supposed to have occured in the European world. "Who caused the decline of Roman and Grecian literature? Who sunk the world into a state more horrid than its primitive chaos, by extinguishing the sun of science in his rapid course to meridian splendour? By

whose ruthless arm was the fair seraph *Truth* precipitated into a foul and gloomy dungeon, and there confined for ages? Whose? The priests; undoubtedly the priests: The proof is recorded in every page of history." Brethren, were we to judge of the force of an argument from the force, or rather the fury, with which it is urged, and the pertinacity with which it is supported, we would imagine this to be one serious indeed. Happily, however, it is only one of those daring excursions of fancy with which great geniuses, for lack of other and more profitable employment, occasionally amuse themselves. Let us attend to it a little closely: The idea plainly is, that the established order of men called the "Christian Ministry," was the great agent in producing that intellectual darkness which for eight centuries brooded over the world. Now, in answer, I would in the first place ask, what the assertion really proves, even on the supposition of its entire truth and correctness? Does it evince more than this—that a standing priesthood is one of those stupendous engines whose misdirected force is as baneful to society as their legitimate application is beneficial? Does it evince more than this—that an institution intended and calculated for the public good be-

came, by a series of unhappy incidents, an impure fountain, sending forth streams of bitterness, poison, and death? But is it fair to involve the institution itself in an unqualified condemnation? On this principle (and let its advocates see to it) Literature herself must tremble, and every thing useful and ornamental to man: for what has not been abused; and what, *when* abused, has not produced sorrows and disasters precisely commensurate with its original powers of good? I might exemplify this by the art of Printing, that most illustrious of human inventions; but concerning the author of which, on the principle of the objection, it may be very properly asked, whether it would not have been better had he never been born? I might point out to you even the blessed revelation of God our Saviour, which, though breathing in every line peace on earth and good will to man, has been the occasion of the most shocking scenes in the historic drama.

But I deny the *fact* as stated in the objection, and assert that the clerical order were *not* the original causes of anti-christian darkness. This, I am aware, is very different from the popular sentiment on the subject; but I am also aware that in this, as in many other cases, popular sentiment

needs only to be weighed in order to be found wanting. At what time did the Clergy begin to exercise that gigantic and terrible despotism which (as is on all sides confessed) proved so injurious to the world? Whatever may be the variety of opinions on this point, none certainly will venture to fix a higher date than the fourth or fifth century. Now the fact is perfectly notorious, that for the space of four centuries prior to this period, the empire of literature had been in a rapid and incurable decline. The causes of this it is needless to specify: suffice it to say, that the undue extension of the Roman empire; the utter absence of moral principle; the establishment of absolute despotism; the irruptions of the barbarous nations of the North; the consequent demolition of the monuments of science and art; and the universal prevalence of savage customs, habits, and language;—all combined to induce a state of things, not only unfavourable, but directly fatal to intellectual improvement. Hence the observation of Quintilian, that even in his day the Latin language was degenerating; hence the dialogue ascribed to the celebrated Pliny, on the causes of the decline of Roman eloquence; and hence the fact that subsequent to him, no superior Roman classic is to be

found. Where were the *priests* in these ill-omened times? Where were they? In the dungeon, on the scaffold, at the stake—bearing testimony for their God, and sealing their testimony with their blood!

It is not denied, that subsequently to this, when enthroned on the ruins of Paganism, and established in imperial favour, *they* became infected with the wide-spreading malady: then *they* also became centres of pestilence; and, being enveloped in the rushing darkness by a very common re-action, increased that darkness. In other words, contracting, from prevailing example, an intellectual degeneracy, they in turn became influential, and most powerfully contributed to extend degeneracy around. Their usurpations and tyrannies were nothing more than the natural consequences of this deploable state of things. They found the lamp of science utterly extinguished; and it is scarcely to be wondered at, that they improved the opportunity to become "blind leaders of the blind." They saw the fair fabric of civilization cloven to the base—fallen to the ground; and, instead of uselessly *weeping*, they aspired to *reign* o'er the ruin. In fine, like Cæsar, they saw the practicability of reducing a world to bondage—and who of mere mortal mould

could have *resisted* a temptation so alluring? Still, like Cæsar, they did not *cause* the evil; they only took advantage of the wretched times in which they lived: and had they not, such was the state of things, that, in all probability, a tyrant yet more hideous would have grasped the sceptre. I say not this to vindicate their conduct, but simply to show that, if they did exalt themselves "above all called God," and to confirm their usurpation, shackled the mental energies of man, they did so, in the first instance, not by violence, but by invitation, from the concurring circumstances in which they were placed.

But I would be unfaithful to my task, Brethren, did I omit another claim they can boldly make to the indulgence of the man of science. Of the little cultivation which survived the wreck of Roman greatness, the Clergy were the *sole patrons and preservers*. If Literature, from shining as the great orb of day, enlightening and adorning the earth with its beams, dwindled into a dying spark; let it not be forgotten that this spark was preserved from extinction by the Christian Priesthood. I need scarcely state that the word *Clergyman* is the same with that formerly used to designate one capable of writing, or call to

your recollection a fact still more striking, that in consideration of the absolute need of their literary services to the public, they received the privilege of exemption in many cases from capital punishment. It is sufficient to make the broad assertion, for it is incontrovertible, that for four hundred years, they were the centre of all knowledge, both human and divine. Thus, if instrumental in the general ill, they were the only class of men found to attempt an atonement, by alleviating its weight, and setting bounds to its horrid progress.

And who burst at length the unhallowed prison of darkness and despair, which, to the disgrace of humanity, had so long confined all that is dignifying in life, and comforting in death? Who, standing over the grave of murdered Truth, pronounced the reviving sentence—"Rise, come forth?" Who re-lighted the torch of knowledge with fire from heaven, enterprised to bear it over the waves, fix it on every mountain top, and so gloriously succeeded, that in a few years it may be almost affirmed, earth's remotest bounds were illumined with its blaze? Great Arbiter of the destinies of man! *Thou* didst the work; and when we forget thy compassions, may our tongues cleave to the roofs of our

mouths—may our right hands fall nerveless by our side! But, Brethren, I feel no hesitation in affirming, that this illustrious event, so important in all points of view to our happiness, and so auspicious to our hopes, is, under God, to be attributed to the *Christian Ministry*. Is it necessary to detail? Who but a priest, at the head of a band of priests, first dissolved the charm of papal supremacy, laughed at the fulminations of the anti-christian tyrant, and announced "Liberty" to the world? Who, I would ask with redoubled emphasis, after preserving from age to age, dragged from its sequestered hiding-place the classic page, renewing a Tully's thunder and a Homer's song? "This too claimed by the priests." Yes, Brethren, the priests; call them by what name you please—the Religious Order* were the achievers of the glorious enterprise.

* The question, whether the restoration of Literature was the effect of the reformation in religion, or vice versa, is entirely unimportant. If, on the one hand, it be granted, that commencing literary improvement produced those materials on which our theological Reformers worked with such surprising success; it is evident, on the other, that a revival of letters could never have been consummated without a reformation in religion. A popish literature must of necessity be partial; and more than this was never contemplated by Leo.

Blessed be God! When I look around me in the world, I can boldly declare, that the laurels they have won are not wilted on their brow—that the honourable fame of forefathers has not been sullied by the degeneracy of the sons—that the latter succeed to their rewards by a far better than hereditary claim. There is not a department in the wide extended circle of knowledge, but they fill with reputation and success. To their high honour be it said, that in universities and academies, they occupy the highest and most important stations; and is it going too far, my auditors, to say, that theirs seems *peculiarly* the province, of leading the youthful mind through the clouds of ignorance, and the mazes of doubt, to the intellectual Eden? The parish pastor too! humble, comparatively as

It may not be improper to remark in this connexion, that in the great revolution which took place in the 16th century, there appear to be three stages:—1st. An excitement of attention to letters, through the influence of learned Greeks from Constantinople (most of them probably of the clerical order,) the patronage of Leo X, the discovery of ancient manuscripts in Monasteries, &c. &c.: 2d. A bold and successful attempt to shake off the fetters of Popery: And, 3dly. In consequence a general liberty of sentiment and diffusion of knowledge. In the first and second, the most important part undoubtedly was performed by the Clergy.

is his walk, and lowly his pretensions, I would not forget. Though his name be never borne aloft on the pinions of fame; though no son of song deigns in elegiac strains to celebrate his memory, he also is a "light of the world," and dear therefore to the bosom of every enlightened well-wisher to the mental dignity of man.

These things considered, can it be doubted for a moment, whether the withholding public sanction and patronage from the class of men I am advocating, would be a fatal blow to intellectual improvement? On this subject there can be but one sentiment, and I am confident that my prayer will be re-echoed by all who hear me—"Distant, ever distant be that day!"

II. The next object of attention is, the aspect of our subject on *Morality*; or that course of conduct, both internal and external, which is to be pursued by man as a free and accountable being, and the pursuit of which is essential to his true happiness. Here I trust my advocacy will be an easier, and consequently a shorter task.

That we are naturally under a law; that there is, in other words, a distinction between virtue and vice, right and wrong, is one of those truths which force themselves on the conviction of every mind to which they are present-

ed. But what is this law? How is this distinction to be accurately ascertained? These are questions of serious difficulty. It is not denied that *originally* God made abundant provision for the well-being of his moral creatures, by writing the whole code of duty legibly on their consciences, and implanting at the same time a disposition to obey. But it is no less evident that both these provisions have long since ceased.

With respect to the first; though I would not venture to assert that man, if left to himself, could discover nothing of the nature or foundation of obligation; yet I think it must be on all sides confessed, that his knowledge in this case would be deplorably limited and defective. The doctrine of "Innate Ideas," and a "Moral Sense," discriminating between virtue and vice, by the same kind of instinct that enables a well-organized system of tongue and palate to discern sweet from bitter, is sufficiently exploded. An idea has indeed succeeded it, and become exceedingly fashionable, that by industry in exercising his powers on the works of Creation and Providence, any and every human being can arrive at all necessary moral results. But when they consider the multiplicity of secular employments and cares, rendering

the bestowment of this requisite industry, in all cases difficult, and in most absolutely impossible, its most sanguine votaries must acknowledge, that little is to be expected from this mode of discovery. In confirmation of this remark, I appeal to the Pagan world in any stage of its civilization. It had lost its understanding, Brethren! Even its philosophers we find disputing and dividing on the most simple and strongly marked points of ethical science: and indeed so "blinded were their foolish hearts," that many of them, on principle and from conscience too, were abject slaves to the most base and beastly lusts. If this was the state of things among the wise and revered, what must have been the condition of the mass? Alas! we have a statement sufficiently gloomy by a writer* of unquestionable authority.

But waving this, and granting for a moment that every individual of the human race *could*, and not only so, but actually *would*, discover by unassisted reason the whole system of moral obligation, of what value is the concession, so long as this remains a truth, that he has lost a disposition to obey? If the heart be depraved, what profits an enlightened understanding; and that

* Rom. i.

there is in the breasts of all men an enmity to virtue and a natural proneness to be lawless, is a position which needs not my aid, after its confirmation by the experience of nearly six thousand years.

Let not these observations be deemed out of place. My object is to show, that the institution of a clerical order is one of the most admirable expedients to settle and enforce the great principles of morality; and if, by what has been suggested, it is proved that the state of mankind pressingly needs such expedients, one important step has been taken in the investigation.

But how does it operate? What is the precise manner of its influence in checking the evils that have been specified? I regret, Brethren, that the narrow limits prescribed to pulpit exhibitions prevent me from attempting more, than to suggest the *outlines* of an answer. In the first place, it belongs to the ministers of religion, and them only, to present to the understanding a full and connected system of duty and laws, not like the Pandects of the statesman and philosopher, in turn deficient and redundant, liable to evasion, and oft injurious to the subject; but in all its parts adapted to the nature, and calculated to cherish the best interests of man. Such, Brethren, is

the system of morality revealed in the "Gospel," infidels themselves being judges. What eye so blinded as not to see upon it the broad impress of the Divinity! What tongue such "a world of iniquity" as to deny that its precepts are "true and righteous altogether, more to be desired than gold, yea than much fine gold; sweeter also than honey and the honey-comb!" The carnal mind may rise against its requisitions, and shake off the yoke of its authority, but even the *carnal mind* is forced to make the mortifying confession, that it is "holy, just, and good." This was the true secondary cause of the progress of the Gospel in the apostolic age; for so strikingly did the purity of its morality contrast with the foul and despicable maxims of Pagan wisdom, that the most hardened heart could not deny its charms—could not but acknowledge it was more than reasonable—it was *divine.*

In the next place, it is the province of the Gospel Minister to present along with a pure and lovely morality, the only satisfactory grounds on which it is obligatory upon the conscience; I mean "*the authority of the Great God of heaven and earth.*" After all the boasted discoveries of reason and philosophy, we may rest assured, my hearers, that the only firm tie of human

obligation is that which binds the creature to the heavenly throne! Talk to a man, urged on by lawless passion, of the intrinsic reasonableness of mortifying his appetites; read to him the profoundest dissertation on "The Nature of Things," "Eternal Fitness," and "The Good of the Whole;" declaim till you are weary on the beauties of virtue and deformity of vice: but if you imagine that by these cords you can fetter the Sampson of infuriate lust, you will experience a wretched disappointment. You "sow to the wind and will reap the whirlwind," on the most *favourable* supposition; the supposition that your reasoning is understood: if failing here, what success can be expected in the lower and uninstructed classes of society? What knows yonder peasant of your "Abstract Fitnesses" and "Utility?" By what spell will you operate conviction in his uncultivated soul; and subduing all the natural propensities of his bosom, induce him to forsake the evil and perform the good?

Brethren, I know but one, and take that away, you remove the only rampart of morality—I mean a "Thus saith the Lord," re-echoing through his temple from the lips of the herald. Ah! this he understands, this he feels, and with reverential homage bows before the heaven-sent mandate!!

But the Gospel Minister has not yet exhausted his armoury. He brings to bear the tremendous destinies of eternity, the sanctions of everlasting punishment and reward. Now he unlocks the portals of the pavilion of the Great King, and unfolds the bliss and glories of that inheritance which is "incorruptible, undefiled, and which fadeth not away; reserved in heaven for those who are kept by the power of God through faith unto salvation;" —Now at his command

> ———"On a sudden open fly,
> With impetuous recoil and jarring sound,
> The infernal doors, and on their hinges grate
> Harsh thunder,"

revealing the horrid secrets of the chambers of despair!

Is this all? nay, the rich field of motive is but beginning to be explored. Now, the Eternal Father is depicted looking down with infinite compassion on a guilty world, and staying the exterminating angel by the blessed proclamation from the throne of his glory, "Deliver them from going down to the pit, I have found a ransom!" Now, the Cross of Calvary is the theme of song, and in "strains sweet as angels use" are pourtrayed the wonders of redeeming love!

With such gigantic resources, we may boldly ask, how *can* a Minister of the Gospel, officiating from week to week, (whatever be his personal deficiencies) avoid producing effects on the moral sentiment of his audience? It is true, that he may not in all or many cases attain the direct object of his official mission; that his ministrations may not be the power of God unto salvation; still, however, the mere periodical *statement* of truths so grand and glorious, must have an incalculable, though indirect influence on the habits of a people: it must produce a pure and hallowed atmosphere, communicating moral health and bloom, and vigour, to all within its circle. It is indeed a fact much to be regretted, that with many, the affecting burden of their message is made subordinate to the miserable effusions of party zeal; that the sublime and eternal truths of God and godliness, are so often enveloped in the mystic and unintelligible jargon of the sect. But let us remember, Brethren, that no institution, however perfect in itself, is in the hands of men more than a partial good: However, therefore, we may lament the folly and misconduct alluded to, (and surely it cannot be too much lamented,) it not in the least detracts from the correctness of the asser-

tion that "take it all in all," the Pulpit

"Must stand acknowledg'd while the world shall stand,
The most important and effectual guard,
Support, and ornament of Virtue's cause."

These remarks I have made, confident that I am standing on the broad and firm basis of undeniable fact. Where, I ask, would the philanthropist go to find the lovelier traits of human nature; to see meekness, modesty, charity, with all their kindred graces, in their fullest and fairest bloom? To the land of Churches,—Pastors,—Sabbaths. Where do we expect to find man warring with his fellow—sordid—selfish—so basely sunk from dignity and virtue,—that even his brute must condescend to do him reverence? In those parched wildernesses where no dew of heavenly instruction falls; where the fountain of the house of Israel is not opened!

Oh! how cheering to the sick and weary traveller, after journeying towards the close of the day, surrounded with images of moral death, and brooding over the thick and damning proofs starting up in quick succession, of the wretchedness and crime of his species—suddenly, through a forest's nodding tops, to catch a glimpse of the tall spire

of a "*Village Church*" glittering in the western ray: "*Yonder—yonder*," (he exclaims) "I behold a spot of verdure in the howling waste, on which my tortured feelings can repose; there, will I find some moral loveliness to compensate for the past; there, is some kind heart that throbs for the sorrows of another; there, is some kind hand open to the necessities of the wretched, there, will I meet a brother!!"—and he is not deceived; my life on it—he is *not* deceived.

In further illustration, I would point out to you the rapid and astonishing effects of the establishment of the living messenger, in new and barbarous districts of country. Have we not heard things on this subject almost incredible? Have we not heard of men with nothing but their Bibles in their hands, merging themselves in our western forest, and in a very few months, sending forth from the bosom of the wilderness, the thrilling tidings that "by the grace of God" they had created little gardens of the Lord, blooming and blossoming as the rose; that the drunkard, the profligate, the vindictive, the vile outcast from society, were become trees of righteousness, planted by rivers of living water, and yielding fruit which maketh glad the heart of both God and man? Does not the Missionary's shout

of "Victory!" still from time to time vibrate on our ears from one section of country, and—another, and—another?

Thank God, these facts are so notorious that they cease to surprise: we listen to the accounts of the herald of the cross, with the idea that such revolutions are *things of course;* the natural consequence of the establishment of the Christian priesthood.

III. Your attention is now requested to the third subject of inquiry—the effects of a Religious Ministry on *social order*. To those who are convinced of the correctness of the observations just made, this point may appear already settled, and put beyond the need of further illustration. If "righteousness exalteth a nation;" if the strongest and most enduring bulwark of political happiness, be the integrity of the body of the people; it will necessarily follow, that the Institution I am advocating occupies no mean rank among the safeguards of the public weal. It may not be amiss, however, to enter into a short detail.

What is a well-ordered civil polity? Without pretending to give a formal definition, we may describe it to be a "voluntary association of men, in which each individual sacrifices some private rights for the undisturbed pos-

session of the rest; binds himself to conformity with certain established regulations, and engages obedience to certain constituted authorities." But to effect a combination of this kind, it is evident there must be certain *principles of union* in those who compose it. To give an example—If Government be a voluntary association of individuals for the good of the whole; there must be found in each, a spirit of accommodation, and mutual regard. If private rights are to be sacrificed; then, natural self-will, is to be superseded by deference to the rights of others, and a disposition to do unto others as we would that they should do unto us. If obedience be expected to certain constituted authorities; who sees not the necessity of meekness, docility, and self-government? On the same principle it might easily be shown, that benevolence, temperance, industry, and all the moral virtues are the *proper roots* of the fair tree of political happiness. When these, its natural support, are rotten and decayed —vain are all the props of armies, navies, and legislative provision: the first blast from the wilderness levels it with all its honours to the ground. Under a sense of this, all discerning governments have acted; under the impression that the higher they could elevate

the tone of public morality, the more firmly they secured their own stability, they have enacted laws, held forth rewards, endowed academies and schools, not so much to accomplish any direct political object, as to diffuse correct and sobered habits through the community. They acted wisely, brethren! These *are* the means, under God, of guarding, and transmitting from father to son the palladium of social order and felicity.

But the enumeration is defective; and no considerations of prudish modesty, of morbid, rather let me call it *affected* delicacy, prevent me from adding to it "*The Christian Ministry.*" In using the phrase *Christian Ministry*, I of course will not be understood as referring to those incarnate dæmons of the eleventh, twelfth, and thirteenth centuries, whom God Almighty in his fierce indignation flung into the world to curse it; and who, in the disguise of priests, did curse it to a degree unparalled in its annals. I simply mean an order of men employed in religion, performing their appropriate duties, and very respectable specimens of whom are found scattered in every direction through our land. Let none deny my right to make this distinction: so long as the existence of tyrants, proves nothing against a

standing magistracy, so long as the horrors of a degenerate democracy are no argument against a well governed republic; so long I *have* a right, to distinguish between an institution, and its perversion by the depravity of men. This remark was in substance made in a former part of the discussion, and it is now repeated, to serve as a full answer to the stale and pitiful exception made against the Clergy, from the blighting influence of the Roman hierarchy, on the civil governments connected with it. In *that* case, let it be remembered, we find the order in its worst and degenerate stage—rotten to the core, and almost deprived of identity, when compared with itself in other days. We have reason to thank God, that in *our* land at least, it has returned to first principles, and the progress of moral and political light, forbids the apprehension that it will soon degenerate into an enemy of the public and people. On the contrary, we have every reason to hope, that the once fallen star, will long continue to move in its legitimate orbit; and by diffusing a kind and wholesome influence on the moral, prove the richest benefaction to the political world.

But to form proper conceptions on this subject, more is to be taken into

consideration than the mere fact, that the Clergy are the professed and official inculcators of virtuous sentiment. Our estimate must include all those venerable institutions connected with them; and which, with them, always stand or fall.

Who can calculate the political benefits of the Christian Sabbath; that admirable check to progress in crime, by which one day in seven regularly interposes to insulate schemes of revenge—break the impetus of the torrent of corruption—interrupt, and perhaps prevent the formation of disorganizing habits in the community? This may appear to some a reflection of trifling moment; but it will be judged of very differently by those who duly consider it. Add to the Sabbath the *Public Assembly;* the solemn gathering of the whole body of a people in a certain district, at stated periods, to hear the message of peace and salvation—to listen to the ever welcome story of a Saviour's love—to vow before the altar mutual love—and sit together at a feast of love. A stronger pledge of social love is scarce conceivable. *Can* anarchy lift up its hideous front among a people united by such tender bonds?—or if it does, will not the recollections that once they went up hand in hand "to the house of the Lord, to the house of

the mighty God of Jacob;" there took sweet counsel together, and pledged one another in a cup of blood; will not these recollections sweeten the bitterness of enmity, soften the horrors of the contending scene, and fling some rays of light athwart the dark desolation? O yes! They will, they *must*, Brethren;—so long as man is man, however degraded and debased!

Would to God, these things were better considered by the counsellors and rulers of our land: It is to be hoped, the consideration would materially influence their conduct. Instead of looking down on our sacred institutions as things beneath their notice, or only noticing them, to degrade them into panders to the base lust for popularity; they would *join heart to hand* in scattering flowers around the altar, and (if I may be permitted the expression) bow before its minister as "The tutelary Genius of their country." It is told of one of our celebrated statesmen, (his name is not recollected, and much less cared for,) that some years ago passing through a part of New-England,* and approaching one of its village Churches he directed to it the notice of his companion, at the same time exclaiming, "Yonder is one of our public Nuisan-

* Or Virginia

ces." The story may possibly be unfounded: but if true, it is a pity the pitiful libeller had not afterwards reflected, that when the base insult was made public, nothing could have protected him from the rage of an indignant people, and prevented his disjointed carcass from being flung to the four winds of heaven, but the *very principles of Social Order regularly inculcated from these public Nuisances!!*

In fine, let our lawgivers ponder on this unutterably serious truth: that if they truly desire to see a death-blow to all those malignant passions which are the disgrace and curse of social man—if they truly desire to see the whole infernal brood of malice, avarice, lawless ambition, and revenge, driven back to their native dens—if they truly desire to see politically verified (as we know it will be) that blessed promise, "The wolf shall lie down with the lamb, and the leopard with the kid, and the calf and young lion, and fatling together, and a little child shall lead them;" they must consider it their most bounden duty, their highest interest, to be "nursing fathers" to a Christian ministry.

IV. We hasten to the last point of inquiry—The influence of the Religious Order on the eternal destinies of man as a creature accountable to God.

Brethren, I confess that I feel at this moment something like a sentiment of painful self-condemnation pressing on my mind, as I almost fear I have been abusing your indulgence, and trifling with the most affecting of all subjects: For what are the glories of Science, what the advantages of refinement, what the interests of nations, balanced with the redemption of the immortal spirit—that ethereal spark within, which survives them all and lives for ever? Does our subject have bearings on this? Yes, my auditors; and bearings immeasurably important. God forbid that in discussing the advantages of a Religious Ministry, this truth be forgotten, "We are ambassadors for Christ, as though God did beseech you by us"—"We pray you in Christ's stead, be ye reconciled to God."

That we are sinners, and consequently under divine malediction, is a position too evident to be denied. Every man has a witness in himself: Oriental fable is not the mere dream of a distempered imagination, for who has not *felt* the "fire in the brain" of an accusing conscience? Some are indeed found, who pretend to give this idea a practical refutation. Of these I need only say, that could we penetrate their bosoms—could we follow them to the "deep solitudes and awful cells" of

contemplation--could we tell the meaning of that thrill, those tremors, which succeed the mention of "*eternity*," we would be better able to appreciate the value of their boastings.

But it is not my business to prove what the Spirit of God has established beyond all gain-saying in his word: *There*, in characters he who runs may read, are written the blood-curdling truths, "all have sinned,"—"the soul that sinneth it shall die!" For ever blessed be the name of our God! he hath put forth all the infinite compassions of his bosom, to invent and execute a system of honourable restoration. We are informed that "he so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We are also informed, that to this Son, in recompense of his mediatorial work, hath been transferred the whole administration of this system; and accordingly, no sooner did he burst the bands of death, than he formally instituted *an order of men*, to make known his salvation, and effectuate his benevolent purposes to our apostate race. "All power is given me in heaven and earth; go ye, therefore, and teach all nations, baptising them in the name of the Father, the Son, and the Holy Ghost; teaching them to

observe all things whatsoever I have commanded you; and lo I am with you alway, even to the end of the world." This address of Jesus to his disciples, is the religious order's *Charter of Incorporation*, granted them from the great King of Zion himself, and clearly specifying their official duties. In obedience to the terms prescribed in it, they are to warn sinners of the wrath to come; announce the unsearchable treasures of blessing in the Lord Emmanuel; and unfold the nature of that "new birth," without which no man can enter the kingdom of God. They are to convince the careless, encourage the fearful, and bind up the broken heart. They are to visit the abodes of poverty, ignorance, and sorrow; enriching them; pouring into them the light of heaven; and filling them with life-giving consolation. When accompanied with the Master's benediction, their *feeblest* efforts are mighty to the pulling down of strong holds; their *bluntest* arrows are "sharp in the hearts of the king's enemies." In fine, they are God's favourite instruments in executing the most magnificent and gracious purpose that ever entered his infinite mind; and in testimony of his peculiar approbation, he hath promised, "they shall shine as the stars for ever and ever."

I would not, Brethren, be understood as interfering with any of the secret arrangements of the Divinity, or as asserting that salvation is confined within the narrow limits of a preached Gospel. God have mercy on those ferocious heart-murderers, who please themselves with the sentiment that he has no mercy on their fellows. We dare, however, to affirm, with the utmost boldness, with the full belief that truth not only warrants but requires the affirmation, that the fact, of God's withholding his servants from a particular nation or district, is a powerful presumptive evidence of his having no *great* or *extensive* designs of mercy in its behalf. This is a subject which obviously admits of much amplification, but which, it is equally obvious, needs it not. I present to you, beloved auditors, the naked scriptural fact, that a Gospel Ministry is the standing ordinance of the great God for the salvation of sinners, has been, and probably ever will be; confident that it requires no aid from an artificial oratory, to make its way to the hearts of all who hear me.

Omitting a particular notice of the vast field of inference naturally opened by the subject, I will conclude with one reflection, and the application of it to the occasion, on which we are assembled.

On a review of the whole, it must be evident to every candid mind, that none need be ashamed of cherishing and patronising the order of men, called the "Clergy." This I cannot help thinking would be universally acknowledged, were it not for the abject slavery of many to their associations; for their recollection of what the religious order once was, during the period of anti-christian oppression. It must be confessed, that on the *Priests* has fallen a woful share of the Sinaitic curse, "I the Lord thy God—visiting the iniquity of the fathers upon the children unto the third and fourth generation:" why otherwise that lurking sneer, that haughty supercilious smile, called up in certain countenances, by the most distant reference to them in conversation? Now, I ask, is this reasonable? Is it manly? I certainly am no enemy to the doctrine of imputation; but it is a most dangerous weapon in the hands of a fool; and I beg permission therefore to express my serious doubt, whether Heaven ever intended it for indiscriminate use.

It is to be hoped, however, that the silly prejudice I am speaking of is gradually dying away, and that the Gospel Minister is rising in the estimation of all classes of the community, but those whose censure is eulogy and

praise disgrace. Long may this continue to be the case; and so long it most assuredly *will* continue, as the increase of intellectual light, the advancement of the best temporal interests of individual or social man; but, above all, the salvation of the never-dying spirit from the bosom of despair, to a life eternal in the heavens, are objects dear to human sensibilities.

I ask, then, Brethren, your patronage for the association in whose behalf we are assembled this evening. Its design is to supply our destitute frontier settlements with a regular Christian Ministry; by this means to diffuse in that interesting section of our country, the blessings of civilization and religion, and impress on it while in its infant state habits essential to its prosperity and that of our nation at large; habits which shall "grow with its growth and strengthen with its strength." If you think our enterprise an honourable one; if you have confidence in our ability to conduct it, you will of course be liberal in your contributions, "as God hath prospered you."

Permit me to put you in remembrance, that you are not called together merely to enrich our coffers at the expense of your own. Whatever be the ostensible object of the "Young Men's Missionary Society." God. in his provi-

dence, has one far more noble and important. It is to test the measure of your esteem for his favourite institution, an institution, which has done more for his glory and the welfare of man, than any other human or divine —an institution at which devils tremble, and which angels honour. He calls you to aid in its support, not that he needs your services, but because he delights to find in you dispositions kindred to his own.

Improve then the opportunity presented. Your benevolence this evening will never prove a source of unpleasant recollections; No gloomy spectres will it call up to haunt you. On the contrary, it may be one of those few, alas! beloved hearers, with all of us *too few*, consolatory incidents, on which you can pillow your dying heads!

God enable you to act on this, and on every occasion, under a solemn sense of your duty and responsibilities.

A

SERMON

IN VINDICATION OF THE

RELIGIOUS SPIRIT OF THE AGE.

PREACHED APRIL 9TH, 1820, IN THE MIDDLE DUTCH CHURCH, NEW-YORK, ON THE ANNIVERSARY OF THE NEW-YORK MISSIONARY SOCIETY.

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"*Others mocking, said, These men are drunk with new wine.*"—Acts ii. 13.

This was the language of certain Hebrew wits, on witnessing the marvellous effects of the first effusion of the Holy Spirit on the primitive disciples of our ascended Lord. They appear to have belonged to that numerous and respectable class of observers, who with extraordinary pretensions to liberality, nevertheless contrive to settle themselves in the conviction of the honest Hermit, who believed that the sun shone no where except in his own cell, and who reject the plainest truths, when the belief of them will interfere with any favourite conceits or habits of thinking to which they have been long habituated. In the present case, facts were before them, with an evidence,

we might suppose, entirely irresistible. It was impossible for them to question, that an astonishing revolution had been wrought, and that, *suddenly*, on the persons whose conduct they were marking. Though, perhaps, not personally present when the preliminaries took place, they had full demonstration; as full as oral testimony *could* give, that cloven tongues sat upon them, and that a mighty preternatural wind filled the house: and now they were hearing, with their own ears, these fishermen of Galilee, speaking in innumerable foreign languages, insomuch that Parthians, Medes, Phrygians, Romans, Cretes, and Barbarians, lift up their hands, in utter amazement, and exclaim to one another, "What meaneth this? We do hear them speak, in our own tongues, the wonderful works of God!" But what was their conclusion? Precisely such as might be expected from little and shrivelled minds, pent up in the dungeon of their own contracted notions. Totally disqualified to enter into the merits of the case, and finding nothing in their preconceived maxims that harmonised with the august scene that opened on them, they view it with the most profound incredulity, and, at once, explain the whole phenomenon, by the oracular judgment of the

text. This trait of intellectual character is not rarely found in the world, and many, we fear, are the literati of renown, who, if weighed in the balance of plain common sense, would be forced to take their place among these ancient sages, who, to escape the absurdity of acknowledging their own ignorance, adopted the theory, that strong drink can teach languages.

On this subject, the little history, in connection with the text, inculcates a very profitable lesson. It administers a forcible reproof to all those adorers of their own little intellects, who make themselves the *world*, by which they try other worlds; a partial and limited observation, the measure of all things human and divine. It teaches the propriety of a cautious, humble, and modest temper, when we decide on the opinions of others; since it is very possible that we view them through a false medium, or with undue prepossessions, or without that acquaintance with the premises which can qualify us to arbitrate. It, likewise, warns us against all precipitance, in condemning the *feelings and conduct* of others; suggesting the very important reflection, that what *we* may be disposed to call *absurdity*, may be only a repugnance with certain absurdities of our own; and that the spirit we condemn may owe

its misfortune, not to any intrinsic demerit, but to our entire inability to enter into, or appreciate it—a case, we believe, of very frequent occurrence.

It is my intention, on the present occasion, to attempt the correction of one of these unfavourable prejudgments; and one, which we think, peculiarly injurious, whether it be regarded in its influence on society, or the individuals by whom, or against whom it is exercised. We presume there are none in this assembly who are ignorant of the fact, that during the last fifteen years the church has been exposing herself, for the first time since the Apostolic days, to a charge, somewhat resembling that alleged in the text against the primitive disciples. An extraordinary and unparalleled excitement prevails through *Christendom*, characterized by an earnest zeal for the advancement of true religion, both at home and abroad, but more especially by an irrepressible desire for evangelizing the Heathen, and by this means, accomplishing the promise, that "the mountain of the Lord's house shall be established upon the tops of the mountains, and all nations shall flow unto it." Zion appears to have awoke from the slumber of ages, and put on her armour, and resolved, in the might of

the Lord, to take possession of the rich inheritance bequeathed to her, but which, through her criminal apathy and sloth, has been so long in the undisturbed possession of her enemies. Christians are seriously entering into the grand project of *christianizing and civilizing the globe*, and are looking forward to a period, when there shall not be a tribe in Tartary's wilds which shall not offer to the Lord offerings of righteousness and praise! They are looking forward not merely with hope, but with confidence; not with the idleness of simple expectation, but with the conviction, that this glorious consummation shall be brought about through their exertions; and accordingly, they are standing up to the work, like men, with a fixedness of purpose, and a calmness of resolution most astonishing. Nothing more remarkably distinguishes this excitement; than its steadiness and continuance. Unlike other moral epidemics, which soon attain their height, and sink as rapidly as they rise, this is gathering new strength from day to day. Like Aaron's rod it swallows up every thing that comes in competition with it, triumphing over the love of self, the love of ease, the love of sect, and, above all, the innate repugnance of men to expend their money and time in the prosecu-

tion of schemes which will not immediately reward their pains.

Now there are not a few who, by no means admire this remarkable aspect of the religious world; nay, who view it with feelings of positive dislike. The great excellency on which they pride themselves, is a calmness and sobriety of thinking, a strong disposition to recoil from every thing fanciful and visionary, and, as to religious enthusiasm, they detest the very name. Having thus the happiness of seeing things dispassionately, and as they really are, they have come to the firm conclusion, that all those schemes for ameliorating the condition of the world, on a great and extensive scale, are just about as wise and plausible as the pursuit of the *philosopher's stone, or perpetual motion*, or any other of the numerous absurdities which have issued from the brains of projectors. They clearly see that your Bible Societies, and Missionary Societies, and Education Societies, are nothing more nor less than new forms of fanaticism; more harmless, indeed, than the forms that went before; but as certain to be followed by disappointment and the world's contempt. With these views, they feel bound as men of sense and consistency, to shew them no favour in their practice.

There are others who do not consider them in a light quite so unfavourable, nor do they scruple to lend them their occasional sanction and assistance. But still they have their strong suspicions, and even in the act of yielding to the entreaties of the preacher, or some Christian friend, they cannot divest themselves of the impression that they might as usefully have thrown their money into mid ocean. This, we believe, is the more common feeling which prevails on the subject, a scepticism, a jealousy, an opinion, on the whole, that the project though innocent and well intended, is utterly futile and vain. They do not reflect that the great obstacle to success is the apathy of those who are so ready to prophesy failure; and who, influenced by their own predictions, will not come "to the help of the Lord, to the help of the Lord against the mighty!"

It may be worth our pains, therefore, to offer a few considerations tending to blunt the edge of these prejudices, and to show, that so far from their being reasonable and well founded, there is something in the religious spirit of the age, which gives it commanding claims to the respect and active support of every sincere lover of God, and well-wisher to man. I am fully sensible, that to a large proportion of those

who compose this respectable audience, a discussion of this kind may seem entirely superfluous. We doubt not that many of you have long since proved by your practice that you are decided friends to the generous fanaticism whose cause we would plead: yet it may be hoped, that even such will not feel entirely uninterested in an attempt to obviate the scruples of those who have not the happiness of being like minded, and whose co-operation it would be most desirable to obtain. They will permit me therefore, to address myself particularly to these, and perhaps the result of our vindication may be their own additional establishment in the truths we wish to inculcate.

I. In meeting the charge alleged against the spirit and projects which of late have become so extensively popular, let us admit the assumed fact in all its extent. "The Christian world *is* cherishing unfounded expectations—amusing itself with gazing on a bubble in the sunbeam. The schemes for the amelioration of the great human family are impracticable." Admit it all. Still we beg leave to promise an argument in behalf of this moral intoxication, which shall constrain the coldest doubter to except it from that contempt with which his

philosophic spirit usually regards enthusiastic excitements.

I begin with asking him if he has ever reflected on the *redeeming quality to be found in the principles and motives from which it has originated.* I believe the fiercest advocates of moderation will readily allow that there are certain cases of over-heated imagination, which it is impossible to contemplate without sentiments of esteem decidedly preponderating over those of dislike. When we see, for instance, a man fraught with sensibility, mistaking the aspirations of his warm heart for the conclusions of sober judgment, and, carried away by their influence throwing himself upon an impracticable enterprize, we may bestow one thought on his too obvious indiscretion; but how soon is it lost sight of in the splendour of his virtue! We respect the very *dreams* of such a man, when, giving way to the seducements of fancy, he paints some Atalantis or Utopia, some land of pure delight, where love and joy perpetual reign; forgetting that it is but the baseless fabric of a vision, too splendid to be realized in this vale of vicissitude and wo. We admire a philanthropic Howard, spending his life in visiting the abodes of wretchedness and despair, though perhaps, not one in a thousand has

ever put the question, what amelioration he ever succeeded in effecting. The mere spectacle of such godlike beneficence puts to flight every thing like sober calculation, and we gladly surrender ourselves to the thrilling emotions it excites!

I need say but little to explain the bearing of these reflections on the point before us. Whatever be the insuperable difficulties which lie in the way of the great Christian scheme, the excellence of the object and the motives which have induced its prosecution, are above all praise: Here we find ourselves in an impregnable fortress. The object is to raise to the Deity a tribute of glory from this fair creation—to extend the knowledge of his Son, through whom alone, he has been pleased to manifest his glory—to emancipate the family of man from the thraldom of ignorance and sin; and from the pressure of that fatal curse, which, for six thousand years, has rested on by far the greatest part of this habitable globe. To enter on this arduous task—Christians have been impelled by motives as pure as the object is glorious; by the disinterested desire, that, "the will of God be done on earth, as it is in heaven," by considering the deplorable condition of those who have no God, and by the conviction,

that as God has made of "one blood all nations of the earth," so all are capable of being restored to the felicity and prerogatives of their exalted nature. Now, we appeal to the soberest thinker, whether the charge of extravagance, in such an undertaking, be not the highest eulogy? For to what does it amount? Simply to this. The fervours of their benevolence have carried them so far beyond themselves, have so overreached their judgment and powers of accurate calculation, that they have given themselves up to the most delightful fantasies, and actually cherish the idea that the period is not far distant, when this terrible aceldama, this shocking theatre of tragedy and crime shall be restored to the favour of its celestial proprietor; and become what it was ever designed to be, a *Paradise of God!* Compare, my brethren, this noble frenzy with the chilling rationality which would fain displace it, and give it over to contempt: compare them, after giving to the latter all it asks, the concession that it is prudently in the right. It condemns you to hopeless despair. With ruthless hand it tears down the only refuge to which, sickened with the sight and tales of wo, you can fly for comfort and relief. It tells you in short, "Go, weep over a cursed world, doomed to perpetual

desolation." The advocates of this withering hypothesis may glory as they please in their wonderous discernment, their calm philosophy, their freedom from the trammels of prejudice. But dearly do they purchase their triumph. It is scarcely possible that the milk of human kindness can flow in a breast that has given it admission. Even if a truth, it is one which Almighty God does not require us to believe, and which no man, endowed with the least tenderness of feeling, can for a moment think of without horror, and at the same time, a strenuous endeavour to practise a delusion upon his understanding in respect to it.

I now proceed to present the subject in a point of view somewhat different, and ask whether the persons whose serene minds revolt from the spirit which at present prevails in the christian world on the score of its supposed intemperance, have well considered, that *some portion of this evil is essential in all departments to vigorous and successful exertion.* Man is the child of passion, and acts well only when under the influence of high and powerful excitement. Calm philosophy is an instructive and pleasing companion no doubt; but calm philosophy has seldom led her votary up the toilsome steep to his high destination. To do this he must feel;

he must feel deeply; a fire must be kindled in his bosom which many waters cannot quench; then shall he achieve what to common minds is little short of miracle. This truth is exemplified in all the great national revolutions which have been witnessed on earth. Have ever the shakles of a tyrant been broken by abstract reasoning? Where is the people who have redeemed their rights unless by the exhibition of a *glorious fanaticism* for liberty? It is true, an unenlightened and ill-directed zeal is often the parent of most fatal disorders. But who, reasoning from this fact, would give his sanction to an unmanly apathy, a waveless calm, a slumber of the dead? Who does not exclaim, "Better numberless disorders, better a thousand noble ventures beyond the cold rules of prudence and statute technicalities, than that palsy of the soul, suffering under which, a whole people can forget that they are men, and place their willing necks beneath the foot of some domineering despot?"

In connection with this, I may also remark, that the wise observer will find no difficulty in conniving at the sin of even *extravagant hopes and anticipations*. The power of sentiment over the judgment is well known, and the man who feels deeply, seldom thinks

correctly. Elated with the idea of a magnificent undertaking, he is not apt to judge of it precisely as he would of a mathematical theorem in the solitude of his closet; but this very inaccuracy we love, not merely because of the object and motive, (this consideration has been already before you,) but on account of its direct connection with success. We admire the very falsehoods of a people awaking to a sense of their degradation; and if, in the raptures of their first love to freedom, they paint in the distant horizon gay and brilliant, but unsubstantial visions, we know that they are not only harmless, but have the effect of animating their courage and inspiring them with a heroic fortitude: It is their very extravagance which keeps alive their virtue and secures their political salvation. Our conclusion then in reference to the subject before us, is that Christians in prosecuting their schemes for the amelioration of the human family, are prosecuting them in the best possible temper for success. Aware of the numberless difficulties in the way, they are very wisely working themselves up into that sort of vehemence and tention of spirit which is absolutely necessary to bring their enterprize to a prosperous completion. They are *enthusiastic*, they are *extravagant*, they are *fanatical* on

policy and principle, because they are convinced that it is only a prodigious preternatural effort which shall enable them to make the most distant approximation to their object! We meet, therefore the persons opposed to us, precisely on their own ground. Allowing the utter impossibility of succeeding to the extent we anticipate, we only ask if there be any impropriety in making the experiment whether *something* can be done. But if an experiment be made at all, we ask what is so calculated to give it energy and efficiency as the enthusiastic idea of converting the *whole world* to the faith and hope of the gospel? Our object, you say, is too extensive to be ever realized. True, but this very consideration adds to our qualifications, even for a partial experiment, for it usually happens that he finds something great who seeks too much, and it is always wise to propose an attainment beyond our abilities, to animate us in the pursuit of what is attainable. Indeed, we may very solidly doubt whether the idea of a partial and limited success would animate the minds of men to attempt the hundreth part of what is practicable, on their own principles, and whether it be not the little word, *all*, which contains the whole element of excitement. For my own part on ana-

lysing my feelings, I think I distinctly perceive, that the very suggestion of a doubt whether to the God of Salvation "Every knee shall bow, and every tongue shall swear," at once chills my ardor, and almost extinguishes the desire of attempting any thing in behalf of the miserable heathen. You may call this exceedingly unreasonable and unphilosophical: and you may be very right: but such is *human nature*, and let him who censures it make it better if he can. In all pursuits, in all departments, to do *much* we must aim at *more*.

But we proceed to try the question by another touchstone—*the incidental good to society which we may expect, will reward our efforts even on the assumption that the main object in view is entirely unattainable*. Surely that man must possess a remarkable prudery of judgment who is offended at a delusion which, while acknowledged harmless, can be proved productive of the most solid and lasting benefits.

Will it not, for instance, look with a kindly eye on science? We put this question, not so much from an opinion of its real importance, as from a belief that a large proportion of those who entertain the prejudice we are opposing, affect a prodigious interest in the advancement of knowledge. With all

respect for Christianity and its professors; they are decidedly of opinion, that it would be infinitely wiser, if instead of sending to the east and to the west, a multitude of half crazed devotees, with their Bibles and Psalm Books, to insult all other religions beside their own, we would commission half the number of graduated literati to go and measure an arc of the meridian, collect stones, plants and cockle-shells, or find out the direction of the Niger. Beside the splendid discoveries which would ensue on these expenditures, there would be this eminent advantage, that the liberal patrons could be reimbursed by the sale of their servants' quartos, on their happy return to academic bowers! Now, perhaps, it will not be amiss to meet such thinkers on their own principles, and inform them, that though we are too fanatical to throw away our money for the gratification of literary vanity, when the glory of God, and the salvation of eight hundred millions of our brethren are at stake, yet it is quite possible that we shall prove invaluable contributors to their own darling *science*. We might refer them to what has been already done; to the fact that Greenland, Iceland, Abyssinia, the South Sea Islands, and China, have all been explored by enthusiasts; that

the most approved dictionary of the language of two hundred millions is the work of a Missionary, and that every day they are adding new stores to political, physical and moral science. Let it not be objected that these benefits are only incidental, and valued by their authors in subservience to something else. The same will apply to nine-tenths of useful discoveries. The ancients mapped the starry concave, not from any love of astronomy; but to guide their navigation. The art of printing was invented by a vender of manuscripts, who aimed at despatch. Nor let it be urged, that they who go forth are not qualified to make *learned research*. True, they are not botanists or mineralogists, but they are, in general, acute and faithful observers: or if this will not content, they can send the tidings that their painful efforts have molified the savage heart, and peopled the wilderness with meek and gentle followers of the Lamb, and then your sages may venture on a peregrination themselves: But not to dwell on this point, I only suggest the inquiry what will be the effects in reference merely to science, in the space of fifty years if this mania of preaching the gospel to "every kindred and tongue, and people, and nation," continues and makes progress?

Not a language or dialect, to a grammatical digest of which the student cannot turn in his library, not a dark corner of the earth but shall be statistically described; and it is sometimes my belief, that if ever the learned world enjoy the unspeakable felicity of reading an account of the North Pole, they will owe it to some humble Moravian or Baptist, whose warm heart enabled him to brave its eternal snows in the hope of carrying the light of life to some wretched outcast, who perchance, might be found shivering amid its desolations!

Were we disposed to spend our time in trifling, we would meet the mercantile objector with the same kind of argument. We would detail with no little plausibility the probable benefits of the excitement to commerce. We would suggest that it may open new markets, make acquainted with the products of the remotest climes, and in a thousand ways (if only allowed a free course) influence your prices-current.

But we address a nobler class of thinkers, those who delight to contemplate things in their moral aspects and tendencies, and the general argument we address to such, is the efficacy of the spirit we are advocating, in calling forth all the charities and kindnesses of the human bosom. I imagine we

are on perfectly tenable ground when we assert that its effects in this respect have already been most astonishing, that it has done more to subdue the selfish feelings of our nature than all the expedients united which have ever been employed. Blessed be God for a fanaticism which has produced such an exhibition of diffusive benevolence and disinterested compassion in a world, whence the observer of the past might have been almost tempted to conclude these guests had long since winged their flight to their native skies.

Look at the innumerable institutions which, within fifteen years, have sprung up for purposes purely philanthropic, including all ages, sexes, and degrees, each striving for pre-eminence in its labours of holy love; and let any reasoning man calculate, if he can what must be the effect of the constant appeals which, through them, are made to human sensibility. How many fountains of charity have been opened! How many thousands have been taught to feel, who otherwise, perhaps, would have never known they were capable of a generous emotion! They have made the sordid wretch, whose thoughts never rose above the little provision to be made for the daily wants of wife and family, a sublime contemplative philosopher;

who, in schemes for the happiness of his fellows, in pleasing conjectures as to the good of which his hard earned contributions to the treasury of the Lord will be found productive at the great day, in meditations on millenial blessedness, and a world redeemed from wo, learns to fill up the languid pauses between his toils with finer joys than the treasures of a Crœsus would purchase their possessor. But this is not the whole truth. They have not only given the poor man sentiments and joys unknown before, but in connection with these, a *consciousness of dignity*, *a self-respect*, which though not usually ranked among the virtues, I am inclined to consider the foundation of all. That this is their natural influence sufficiently appears from adverting to the great object they have in view. It is the extention of immortal blessings to those who are sitting in the valley of the shadow of death; an object as superior to those usually called *great*, as the blaze of the meridian sun to the glimmering of a glow-worm. Now the mere idea of such an undertaking fills the mind. We feel a certain pride in being able to conceive of it. No man has ever entertained a great idea without a sentiment of participation in its greatness. We must not forget also that the feeling of elevation

proceeding from the consciousness of being benefactors, and to crown all, the sacred and blissful assurance, that in sending the glad tidings of great joy to a despairing world, we are furthering the designs of the Almighty, and are in common with his Son and Spirit and angels round his throne, his allies in a cause most interesting to his infinite mind! Oh, how base, how worse than naught, in comparison, are all the schemes of individual or national aggrandizement which have attracted the admiration of the giddy multitude! This, my brethren, is the peculiar glory of the various institutions which have originated in the excitement of our day, that they furnish to those classes of society, who from their situation, are most exposed to an abject and degraded spirit, precisely what they need, a *principle of elevation*. The poor man no more sinks beneath the sense of utter insignificance. He finds that he is good for something, for he as well as others is called to drink in the hallowed inspiration of love to God and the souls of men. Literally may it be said of this wonderous project, "It has raised the poor from the dust, and lifted the needy from the dunghill, it has set him with princes, even the princes of the people." Nor is this all: By bringing him on a level with those

placed far above him in the scale of worldly distinction, and making him coadjutor in counsel and action, it confirms his moral principles, and cherishes an emulation, a thirst for excellence, which shall be unspeakably beneficial to his habits. Show me a man who respects himself and you show me a man who cannot be a villain.

There is another interesting class of society on the formation of whose character we may presume that the operations of Christian benevolence will exert no inconsiderable influence: I mean the young and rising spirits who shall form the glory or disgrace of the succeeding age. May we not consider its various institutions as so many schools of virtue, where the best and most salutary habits are planted and confirmed? Here they learn something very different from that sickly, whining sensibility, which can honour misery with a tear, but cannot stretch a finger for its relief. Here is a charity which never evaporates in fruitless lamentations or idle wishes; but an *active practical* beneficence, a spirit of *doing* good, of wiping the tear from the mourner's eye, and answering every well-founded claim of want without complaining of weariness or toil. It is on this account we attach inmeasurable importance to those numerous

juvenile associations which the spirit of the age has originated in various sections of our country, and pray to God that they may soon include every child in our land; not so much because of the amount of aid they contribute to more imposing institutions or the general fund of christian charity, as their prodigious *moral reaction* on those who compose them. Paint in imagination, brethren, thirty or forty of these interesting little beings at one of their regular meetings, each holding in his hand the little mite with which parental kindness has rewarded a month's good behaviour! First you see them hearkening in mute and amazed attention to some interesting, but alas, too well authenticated story of human wo. Mark the tear standing in their eye, then stealing down their cheek, while they hear of Juggernaut's bloody car, or Ganges' putrid tide, or some wretched mother, urged by a horrid frenzy, making her children doubly orphans by immolating herself on their father's funeral pile! After this you see them listening to the last account of some faithful servant of Christ, employed in softening the horrors which have left such an impression in their young bosoms. How their hearts leap with joy at finding there are wise and holy men who are

thus employed! With what emotion do they hear the calls of these wise and holy men for aid,—the information that even *children* can help them;—that every dollar and every cent would go far to save some poor soul from death! Thus taught to feel they are next taught to act. They come forward and present their little pittance; it is indeed but a pittance; yet in many cases, we have reason to believe, like the widow's mite, possessing more value, in the eyes of the Divinity, than the most splendid and expensive benefactions, too often the expedient of distempered vanity to procure a posthumous renown.

It may, however, be objected, that hitherto no great effects of the kind we have been detailing have been found to follow. We answer, the experiment must have time. The excitement is, as yet, too partial and limited to make a perceptible impression on the mass of our juvenile population. It must be *extended*, it must become *universal*, every hamlet must receive the sacred infection, and then, if you perceive not the proofs of its influence in the eradication of selfishness, and the triumph of amiable and benevolent affections, we will acknowledge that we have grievously erred in our ideas of human nature.

But our argument is too strong to need the aid of *anticipation*, and we are perfectly content, that the tree be tried by its present fruits. We cite, in proof of what it has already done, one simple and unadorned, but undeniable fact, *the decay of that foul and pestilential spirit of sect which has so long disgraced the church of Jesus Christ.* United together in one grand enterprise against the common enemy, Christians have hushed their domestic tumults, have emerged from their respective camps, and come in kindly contact, wondering how much of their Master's image they find in those who once were the objects of their fiercest hate. The truth has been found out at last, (the wonder is, it was not found out long before,) that I may differ from my neighbour and neither of us be possessed with a devil, and that there is nothing to prevent us from uniting our hearts and prayers and efforts in the best of causes.

This happy revolution in feeling has a two-fold connection with the great excitement of the day; 1st, By combining men together in the prosecution of a common purpose, it must naturally produce a mutual kindness of temper, especially when the purpose itself is purely benevolent. That man must be formed in nature's roughest mould,

who can stand uncharmed in the magic circle of a Bible or Missionary Society. Secondly, By withdrawing the regards of the christian public from mere speculation to schemes of active usefulness, it has deprived the kindler of sectarian feuds of the aliment by which he is supported. The grave Polemic who in days of yore, could have filled the whole city of Zion with confusion, must now lay aside his pen. Bent on other objects, Christians will neither buy nor read him, and his stupendous tomes must lie on the booksellers shelf or fare worse. Now, this is excessively discouraging, and hence it is that this notable and laborious race is rapidly dying away, and making room for men, who, though somewhat inferior in the art of syllogizing, do more for God and man, in *one day*, than their predecessors, in a long and busy life. When the race is entirely extinct, sectarism is at an end; for I have such a charitable opinion of human nature, with all its foibles, as to believe that Christians would long since have ceased to disgrace themselves with drawing daggers against each other, had it not been for a constant supply of those firebrands of the church, learned disputatious divines.

But there is still another mode, in

which we beg leave to consider the subject for a moment, in reference to the question of incidental benefit. May we not consider the enterprise, which excites so universal an interest in Christendom, not only as increasing the average amount of dignified and benevolent feeling in the social mass, but as *presenting to the aspiring few a theatre for the display of extraordinary and sublime heroism?* as in a word, not only making *all* good but some *great?* The chief reason of the pleasure usually taken in reading accounts of extraordinary emergencies, is the expectation we entertain that they will be found to have called forth men of corresponding characters. When asleep or at the distaff, Hercules himself is a mere ordinary personage; it is only when his arm is lifted to crush the *hydra* we mark the brawny muscle and "spirit speaking eye." Hence the interest with which even the tender female can follow the warrior along his blood stained track, "through disastrous chances, moving accidents of flood and field." She loves not blood, but she associates with it the idea of high physical or mental energy: She loves not disastrous chances, but she *does* love to see man, her child, walking forth in all the majesty of his being, though often surrounded with accompani-

ments which make her weep and shudder while she admires!

Now my brethren, we readily allow that no such displays can be promised in the case before us. Christianity has *no such* heroes, nor has the spirit we are advocating. It hates them, it denounces them and is determined not to rest till it has exterminated every memorial of them from the earth, "changing the sword into the ploughshare, and the spear into the pruning-hook." But if by heroism you mean a combination of all great mental qualities—patience under suffering—courage in the most appalling dangers—wisdom of counsel, and unshaken vigour of purpose—then it *does* promise you heroes, and such a harvest of them as the world has never seen. It will show you men, who without any imaginable inducement, beside the resistless impulse of duty and divine compassion, have cheerfully given up every earthly prospect, torn themselves from friends—country—home! without casting one lingering look behind, and have devoted themselves to penury, nakedness, perils by water, perils by land, perils by the savage cruelty of those they seek to save—that at the great day they may appear before their Master's bar, with some happy monuments of his grace, who shall join in the eternal jubilee of

the Redeemed from among men! It is an easy thing, under the influence of a heat of blood, excited by a score of favourable circumstances, to rush into the midst of blood and carnage, and the shrieks of the dying. But this is very different from that deep habitual intensity of soul required in an enterprise which has nothing in it to gratify a single disorderly passion of the human heart. It is not exceeding difficult to make up an Alexander or a Cæsar from very ordinary materials; but you must steal from yonder heaven its ethereal fire to animate a Vanderkemp and a Swarts!

I may, perhaps, be thought, by many of my hearers, too profuse in my admiration for the Missionary character. I know the comparatively little esteem generally awarded, even by Christians to those good men who go forth to preach the Gospel in foreign lands; and the significant shrug we must expect to encounter when we propose them as models of the true *moral sublime*. But this only proves the power of prejudice and custom to blind the eyes of the understanding. The sober truth is, the world has so long been habituated to false appearances, that it is not prepared to appreciate the truth. A debauched taste prevails in morals, analogous to that sometimes

prevalent in literature, in consequence of which, modest simplicity is mistaken for tameness; noise and bluster shall pass current for all that is noble and great. Now, if ever a renovation takes place, it must be effected in like manner with a reform in the latter, by multiplying specimens of *genuine* excellence, and thus bringing back the public to the charms of nature and truth. Let us cherish, therefore, that godlike spirit which has arisen in our day, and which is inspiring our youth with the ambition of performing deeds of noble daring, on a hitherto untrodden field. Who can tell what may be its blessed effects on the moral perceptions of the age! Shall we not cherish the exhilerating idea, that, perhaps, it will fly from heart to heart, until its hallowed influence shall extend from the meanest cottage to the loftiest throne—and kings and princes fired with the noble flame, shall cease to be dazzled with a false splendour, and to write their claims, to the admiration of posterity, in the blood and tears of suffering humanity. Multiply ye bands of holy worthies—multiply, go on in the name of the Lord. You may for a time, be deprived of your well earned fame, though this will not affect *you*, whose praise is not of men but of God; yet a period shall arrive when men

shall praise you, and when your bright example shall recover a world from the miserable weakness of honouring with an exclusive admiration, those who are glorious only in mischief!

Thus we have adduced a variety of considerations calculated to satisfy our minds when we look at the subject through the *darkest* medium. Acquiesce in the gloomy statement of your opposers, adopt the heart-rending conviction that, so far as the main object is concerned, all your prayers, and all your tears, and all your sacrifices will terminate in the sickness of disappointed hope. Still, Christian philanthropists, believe that you are engaged in a good work, which in some mode or another will recompense your toil.

II. But I should be unfaithful to the cause for which I have undertaken this evening to plead, were I to neglect putting you distinctly in mind, that the assumption is perfectly gratuitous, and that we have been pleased to yield it merely from a disposition to accommodate ourselves to certain prejudices. The idea of the absolute impracticability is false, it flies directly in the face of the promises of the faithful God, has no foundation but in the sloth and insensibility of men who can sleep at ease amid the ruins of a fallen world.

It is not my design to intrude upon

you a full and laboured demonstration on this interesting topic, but shall content myself with offering a few suggestions, which though far from including the merits of the case, will be sufficient to meet the sneers and surmises of unreasonable men.

We tell them in the first place, that the *experiment never has been made.* We mean that, until the present time, there never was a combined and well organized system of means and efforts for conferring benefits on the heathen. Selfishness, pure unadulterated selfishness, black as it came from hell, has hitherto been the god of the most civilized and Christian nations. This is a plain and simple fact, which we venture to affirm no one in the least acquainted with history can deny or dilute. That there have been good men in every age, who proved themselves exempt from the general charge, God forbid that we should doubt; but they were as sheep among wolves, as a handful of corn on the tops of the mountains. Often, we may well suppose, would they retire to weep over the sorrows of apostate and benighted man. Often, when reading the predictions of the seraphic Isaiah, that "the glory of the Lord should be revealed, and all flesh should see it together," and stretching their mental vision over

the multitudes, numerous as the sand of the sea, living without hope, and dying in despair, would they prostrate themselves in the dust; and cry "How long, O Lord, how long?" But they could go no farther, nor, indeed, were they disposed; for it would appear that the saints of former generations, *universally* adopted the idea, that when the millenial glory dawned upon the earth, God would take the work exclusively into his own hands, and literally accomplish the prediction, "that nations shall be born in a day." The objector, therefore, can employ no argument in opposition to us; from the failure of past attempts, which promised as fair. We are entering on a field of enterprise entirely *new*, and though the way be not very plain before us, though there be mountains to scale—deserts to penetrate—floods to pass—he cannot discourage us by pointing to the mouldering bones of former adventurers, who fell victims to their temerity. How many experiments have come to a successful result, which, it was thought, little worse than madness to commence—and, perhaps, in reference to the case before us, the period may not be far distant, when the only wonder shall be, that a plan so simple, so rational, and so admirably adapted to gain its end, as that which

is in operation, was not thought of *ages before.*

But, I observe, that reasoning from very obvious analogies, we may conclude, *that a vigorous and wisely conducted experiment will be crowned with success.*

It is an undeniable fact, that *some* nations have been civilized, and made partakers of the light and blessings of the Gospel; nay, where is the people, who in looking back through the long vista of their history, do not find it to terminate in a darkness as palpable as that which broods, at the present moment over the most barbarous regions! *We*, whence are we sprung? Look back thou child of science and refinement, and fix thine eye on yonder squalid savage, quaffing, amid his companions, from that cursed goblet which contains the heart's blood of a brother, and call that savage *father.* If such prodigious revolutions have been accomplished, may they not be accomplished again? We enter, therefore, into the contest, with peculiar advantages: Our enemies have long since lost the charm of invincibility: They *have* been overcome in detail, as is proved by innumerable cheering facts, and is not this sufficient encouragement for us to give them battle on a more extended scale, especially when we con-

sider the increase of our resources and our skill?—which leads me to observe,

That Christians in their project of universal amelioration, have reason to *entertain full confidence in the fitness of their instrument.* This reflection is of no small moment, as it directly meets the charge we are considering. The most prominent feature of *enthusiasm* is generally considered to be a great heat and violence of temper, which its subject mistakes for an immediate and extraordinary inspiration, by which he is led to anticipate certain events, or the accomplishment of certain purposes, without regard to the necessary and adequate means. But how far is this from the spirit of our day! Look at the mode in which Christians are prosecuting their undertaking, the complicated machinery, the wheels within wheels, each of which, like that in Ezekiel's vision, goes backwards, forwards, sidewise; and detect, if you can, a solitary instance in which the charge of *presumption* can be substantiated. But you say, that notwithstanding all the seeming variety of the means and instruments employed, they are, in fact, reducible to one, the *printed and preached Gospel.* We grant it—we allow that the grand engine, in the use of which they place their confidence, is this blessed book,

which tells man what he is, and what he is destined for hereafter, and what he must do to secure the favour of an offended Divinity. The question presses home, if this confidence be not well grounded, if they have not reason to believe that this is the engine, and *only* one which gives a promise of success!

Let me inform those who are disposed to grapple with them on this topic, that they meet an enemy strongly entrenched and not easily dislodged. They will plead that they have as good a right to rely on the efficacy of the Bible, as the warrior on the trusty blade he has tried in innumerable dangers—that observation, experience, facts countless as the stars of a winter's sky, demonstrate a hidden virtue in this little book, which nothing can resist. They call up to your attention that illustrious day, when in the twinkling of an eye, three thousand fell down before its overpowering majesty, and from furious persecuting enemies of Jesus of Nazareth, became his humble and affectionate followers. They put you in mind of its subsequent triumphs in all civilized, and many barbarous lands, until at length it ascended upon the ruins of thirty thousand gods, and took its seat with Cæsar upon the throne of the world: nor did it cease to reign and put ene-

mies under its feet, until in a fatal hour, they to whom it was entrusted forgot their duty; and quietly laid down beneath the laurels it had planted! They will then turn inward to themselves. They will tell you, that whereas "once they were blind, now they see," once they were "haters of God and haters of one another;" now they "love the Lord their God with all their hearts, and their neighbours as themselves;" once the miseries of the world could not raise a *sigh:* now they can *weep* over the darkness of a single soul: and all this revolution, they tell you, is the Gospel's! But if you distrust their testimony, they will ask you to look around. Yonder is a man, who a few years ago, was a wretch, on whom the vices so thickly clustered, whose soul was so lost in baseness, that his very presence was contamination. Now he is the noble hearted friend of God and man, and one of the ornaments of the circle in which he moves! There is a reformed drunkard! There a female, who arrested by a secret arm, in the midst of dissipation and heart-benumbing gaities, bade them all an eternal farewell, and now you see her in the discharge of a daily office of mercy she has prescribed to herself, entering the mansions of the poor to pour into some

lacerated heart the oil of joy and gladness.

These are facts of every day occurrence, and which require no comment. It is of no importance, in the present discussion, to inquire whence this virtue of the gospel is derived. The Christian, indeed, will reply, from the accompanying influence of the Spirit of God.* But he does not ask you to join in the same confession. Nay, in refusing it, you strengthen instead of weakening his argument; for in allowing a native and intrinsic efficacy to his instrument, you give it an additional fitness for the mighty work in which he is employing it.

We shall be the more confirmed in the justice of the expectations entertained, if we consider that the *experiment has made some actual progress and that the result is calculated to cherish the most sanguine hopes.* We confess that little has been achieved, in comparison with what remains. But we have done enough to prove that our object is attainable, and therefore, this

* If it were necessary to strengthen the argument by additional considerations, we might advert to those extraordinary and glorious phenomena, usually called "*Revivals of religion.*" But the bearing of these wonderful exhibitions of Divine grace, on the Millenial glory, is itself a large field of investigation.

little is *much*. I refer you particularly to the late intelligence from the islands of the South Sea, that in many of them Christianity and the civilized arts have been fully established, insomuch that scarce a vestige of idolatry and savage life is to be seen. Now, this is most highly encouraging. Let it be remembered, that every province we gain from the god of this world, increases *our* power and his weakness; and as his dominion is not infinite, all we have to do is, to go on from conquest to conquest until we find ourselves standing before the last strong-hold, and ready to raise the shout of "*victory*" over its prostrate battlements.

Lastly, *The promise of Almighty God has secured the accomplishment of our hopes*. Here, brethren, we take more elevated ground. Leaving our sober rationalist to his creeping surmises and conjectures, we ascend the mount of faith, thence to take a view of the New Jerusalem, coming down out of heaven to men, and "all the kingdoms of this world, becoming the kingdoms of our Lord and his Christ." Faith, however, you will remember, is not contrary to reason, but only reason in the noblest exercise. If the Great Being, whom we worship, has assured us, that from Eternity the world was given to his Son—that in the fulness of time, He

"shall receive the heathen as his inheritance, and the uttermost parts of the earth as his possession;" that the knowledge of his glory shall extend to "earth's remotest bounds and ocean's wildest shore," in the name of the Lord, let us say "Amen!" And such is the assurance he has given us. It was given in that first promise which was announced to our first progenitor, trembling at the woes which his apostacy had produced, "The seed of the woman shall bruise the serpent's head." It was given to believing Abraham, who was enabled by it to look forward to a day, when, "in his seed, all the families of the earth should be blessed." It was given with growing evidence to succeeding saints, under the Old Testament economy, who lived and died in its faith—and how often, and with what clearness, it is unfolded in the New, I need not now detail. As to the manner of its accomplishment, it is sufficient to know that "God will pour out his spirit on all flesh," but yet in connectien with the agency and efforts of his people. As to the period, we need not perplex you with mysterious commentaries on passages from Scripture, almost as mysterious, for we have a plain maxim on the subject which we dare to propose as perfectly satisfactory. The time for

God's fulfilling his promise to the church, is the time when she is prepared to *receive its fulfilment*, when with one heart and one soul, her members discharge *their* part of the implied contract between them and their promiser. Do you ask them when is the time? I answer, *now*, now—when his people have awaked to a sense of their responsibility, are combining their energies, are pressing round the throne of his grace to put him in remembrance, and are determined not to rest till Jerusalem be made a praise and glory in the earth. Had such a spirit prevailed in the Church, the promise would have been fulfilled ages since, and we give more for this token, that the time, the set time is come, than for whole libraries of apocalyptic and chronological dissertations. Blessed Master! Behold thy servants wait for thy salvation—come Lord Jesus, come quickly.

The inferences from the remarks that we have offered are these,

1st. That they who sneer at the enthusiasm of Christians in the great cause in which they have enlisted, would be much more wisely and profitably employed in asking their own hearts why they feel so little.

2dly. Instead if being drunk with new wine, our misfortunes is, *a coldness*,

an apathy, a heartlessness, compared with the pressing requirements of the case.

3dly. The unspeakable felicity of having our lot cast in a day when such bright prospects are opening on the church and the world.

Lastly, the criminality of continuing at ease in such a day, and in such a crisis.

Christian brethren, let this last reflection produce its due impression on your consciences. This earth must *be filled with the glory of the Lord*. God himself has purposed it, and he is not a man that he should lie, "nor the son of man that he should repent." But though his purpose be firm and unchangeable as the everlasting hills, yet in his inscrutable wisdom he has made its accomplishment depend upon his church, and *you* are a part of that highly privileged community to whom he is saying, "Awake, awake, put on thy strength, shake thyself from the dust, loose thyself from the bands of thy neck, O captive daughter of Zion." Though a small proportion of the mighty army which, under the banner of Jehovah Sabaoth, is going up against the high places of the enemy, yet to the extent of your abilities, you are as responsible as if you were the *whole*. Each has his part assigned, and

woe to the soldier found sleeping on his post in such an emergency. How is it with you, my brethren? Are you awake? Are you doing your duty to God, to his church and the world?—When I cast my eyes over this numerous assembly, and mark the many indications that I am addressing a people whom God has abundantly prospered in this world's goods, insomuch that if one of the poor savages for whom we plead were admitted for a moment in the midst of us, he would on his return, in all probability inform his wondering countrymen that he had been in a place where all were kings and princesses, clothed in the garments of the gods; I must conclude that it is not the doing of a *little* which will authorise you to answer this question in the affirmative. If I do not grossly err, Heaven is expecting much from you, my hearers, and is addressing you in language you cannot misunderstand, "Since it is so well with you, think of your brethren," *think of the thousand million souls perishing for lack of knowledge!*

We ask of you a proof of your fidelity, this evening, to the solemn trust reposed in you; and our plea is in behalf of a society, which, besides its general claims to your respect, as one of the innumerable institutions which are the

glory of our land, has some peculiarly its own. It is the oldest not only in our city but our country. It was organised* at the very commencement of that excitement which in its progress bids fair to confer such lasting benefits on our race; and is, therefore, a venerable memorial (God forbid that we suffer it to decay) of a period to which we cannot but look back with gratitude and joy.

Its special object is to evangelize and civilize the heathen, especially the Aboriginals of our country. In prosecuting this object, they have encountered many difficulties, and have often been called to hope against hope: But they have been enabled hitherto to persevere, and their recompence is the delightful assurance that their labours of love have not been in vain. At present, their operations are confined to the Tuscarora and Seneca nations on our frontiers. In the former, they have a respectable and flourishing church, which enjoys the ministrations of a young and faithful minister of Jesus Christ, who also labours as a teacher. Among the latter they have a catechist and schoolmaster. The whole number of the Missionary family is seventeen. Within a few months their prospects of

* In the year 1796.

usefulness, in this hitherto most degraded tribe, have considerably brightened, in consequence of which, they have been induced to extend their plans very considerably beyond their abilities. They are labouring under severe embarrassments, and though they have disposed of nearly the last dollar of their disposable property, the pressure continues. Abstracting the consideration of their debt, they find, on examining the list of their subscriptions, which is their sole dependence, that the annual dues fall far short of meeting the ordinary and current expenses of their Missions. It is then a most painful reflection, that though providence is opening a door of usefulness, which never has been opened before, they are utterly unable to improve the golden opportunity.

But it is not for them we plead, but for the wretched outcasts whom it is their ardent desire to save. Look at them, my brethren, look at the miseries of their condition! They are living without enjoyment, dying without hope, and day by day peopling the receptacle of the lost. Good God! Is there a heart in this assembly, which does not throb at the agonizing reflection, and would not give a thousand worlds to escape from the conviction that it is the sober truth? Who does

not grasp at the hope, that something may be done for the relief of these poor degraded Heathen perishing at our doors, and who will refuse his part to put the New York Missionary Society in a situation which shall enable them to grant it?

REV. JOHN ZOLLIKOFFER,

OF SWITZERLAND.

Born, A. D. 1634—**Died,** 1691.

AGED 57.

DEVOTIONAL EXERCISES,

FOR

ALL OCCASIONS.

HYMN 1. C. M. TUNE—*Coleshill.**

1 PRAY'R is the soul's sincere desire
Uttered or unexpress'd;
The motion of a hidden fire—
That trembles in the breast.

2 Pray'r is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

3 Pray'r is the simplest form of speech,
That infant lips can try;
Pray'r the sublimest strains that reach
The majesty on high.

4 Pray'r is the Christian's vital breath,
The Christian's vital air,
His watchword at the gate of death—
He enters heav'n by pray'r.

5 Pray'r is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry "behold he prays."

* The tunes are called by the names attached to them in a popular musical work, called the "*Christian Lyre*," from which they are taken.

6 Oh thou by whom I come to God,
The life, the Truth, the Way,
The path of pray'r thyself has trod:
"Lord teach me how to pray."

For a Spirit of Grace and Supplication.

My soul would plead thine own word, O God: "When thou sayest seek ye my face; my heart replies Thy face Lord will I seek." Ps. 27, v. 8. "*Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer.*" Ps. 19. 14.

O great and glorious God! how shall I render suitable thanksgiving and praises unto thee, for thy special condescension and grace, in permitting me (who am but dust and ashes, and withal a great and grievous sinner, and unworthy of the least of thy mercies,) to appear in thy presence, (who art surrounded with countless thousands of Holy Angels and the spirits of the just made perfect through the blood of Jesus, who continually praise and adore thy holy name,) for the purpose of presenting before thee all my wants and necessities, and, for what passes all understanding, the permission to call thee Father, in Christ Jesus and myself thy child. Yea, O Father, this is condescension and grace, the greatness and preciousness of which, I can

neither sufficiently magnify, nor even comprehend. Be pleased therefore, to look down upon me, in thy tender compassion, and enable me, by grace, to worship Thee in an acceptable manner.

Thou knowest, O God, that of myself, I am incapable of doing any good, and especially of calling upon Thy holy name aright, inasmuch as I know not even what, or how to ask of Thee, I pray thee therefore, to pour out upon me, a spirit of supplication and faith, and teach me how to pray, and what to pray for; yea, O God, grant that Jesus Christ, the Son of thy love, may make intercession for me in heaven, so that my prayers may be like an holy incense before thee, and that I may lift up mine hands and heart as the evening sacrifice.

Grant, O Lord! that I may not venture to come into converse with thee, until my heart is suitably prepared, by contemplating my manifold sins and transgressions, and necessities, as also thy supreme majesty, grace and compassion, that my heart may be humbled and my hope and confidence in thee may be strengthened.

Thou knowest also, O Lord, how manifold and fierce are the temptations with which I have to contend in prayer, that I am of impure lips, that

am slow of speech, that my heart is changeable, that my mind is backward, and how soon my thoughts are inclined to wander, even when I most sincerely desire to hold communion with thee. Come then to my aid in my weakness, open thou my mouth, unloose my tongue, purify my lips and preserve my thoughts from distraction, so that I may worship thee with true devotion of heart. And as satan is always at my side, to lead me astray; therefore rebuke him, so that he may not entangle me, and grant me grace and enable me to gather in all my thoughts and desires from earth, and all sublunary objects, and lift them up to heaven, and place them upon things divine.—And are my wants so many, so great, and such a burden, that I cannot express them before thee; O God! make thy strength perfect in my weakness, stir up my heart by thy Holy Spirit, and cause it to send forth unto thee groanings which cannot be uttered, and penetrate thy paternal heart, and cause thee to send me answers of peace; and is my heart at any time averse to prayer, or drowsy, O Lord, influence it with the rays of grace divine, and the influences of thy Holy Spirit, so that I may call upon Thee, as a Spirit, in spirit and in truth.

Enlighten, O Lord, the eyes of my un-

derstanding, that I may desire nothing of Thee, but what is consistent with thy will, promotive of thine honour and glory, and advancive of mine own salvation. Incline my heart especially, to plead with Thee for spiritual benefits, for the forgiveness of my sins, the renewing of the spirit of my mind; for a saving knowledge of Jesus Christ, Thy well beloved Son; for a filial fear, a cordial love, true faith and a lively hope; for unwavering patience, and eternal life; and may I never cease, in my importunate cries and supplications, until I have become a participator, of those blessings, and enjoy the assurance of thy Spirit, that Thou art mine and I am thine. And enable me, O Lord, by a lively faith and unwavering confidence, to anticipate at Thy hand, all things which I ask of Thee consistent with Thy will; and shouldest Thou withhold Thine help, O preserve me from impatience and fretfulness, so that I may not be disposed to prescribe either time or manner of answering my prayers unto Thee but be ever ready to subject my will unto thine, and thus with persevering supplication and prayer continue to wait upon Thee.

That like holy Jacob, I may wrestle with Thee, until Thou blessest me, and grantest me a hearing to the salvation

of my soul. Convince me, O Father, that the more steadfast and persevering I am, even so much greater and more glorious will be the displays of thy grace, and that the withholding of thine aid, for a season, will be abundantly supplied by Thy love and mercy. O, let me, therefore, always find grace in Thy sight, and hearken unto the sighs and petitions of Thine own child, for the alone sake, of Thy beloved Son, Jesus Christ. Amen.

HYMN. 2 C. M. TUNE—*Mear.*

1 GOD of my life, my morning song,
To thee I cheerful raise;
Thy acts of love 'tis good to sing,
And pleasant 'tis to praise.

2 Preserv'd by thy almighty arm,
I passed the shades of night,
Serene and safe from ev'ry harm,
To see the morning light.

3 While numbers spent the night in sighs,
And restless pains and woes,
In gentle sleep, I closed mine eyes,
And rose from sweet repose.

4 When sleep, death's image, o'er me spread,
And I unconscious lay,
Thy watchful care was round my bed,
To guard my feeble clay.

5 O let the same almighty care,
Through all this day attend;
From ev'ry danger, ev'ry snare,
My heedless steps attend.

6 Smile on the minutes as they roll,
And guide my future days;
And let thy goodness fill my soul,
With gratitude and praise.

Instructions how to begin the day with God.

HYMN 3. C. M. TUNE—*Walzet.*

1 COME Holy Spirit heavenly Dove,
With all thy quick'ning powers,
Kindle a flame of sacred love
In these cold hearts of ours.

2 Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go,
To reach eternal joys.

3 In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

4 Dear Lord and shall we ever live
At this poor dying rate,
Our love so cold so faint to thee,
And thine to us so great.

5 Come Holy Spirit Heavenly Dove,
With all thy quick'ning powers,
Come shed abroad a Saviour's love,
And that shall kindle ours.

"*I laid me down, and slept; I awaked; for the Lord sustained me.*" **Ps. 3. v. 5.** "*Lord lift thou up the light of thy countenance upon us.*" *(As soon as the child of God wakes up from sleep in the morning, he should raise his heart to heaven, in this, or a similar short prayer, and thus excite his soul to a devotional frame, for waiting upon the Lord.)*

I thank Thee, O Heavenly Father, that Thou hast watched over and protected me, during the past night, from all evil and danger, and hast permitted me, in the enjoyment of my usual health and strength, to behold the light of this morning; and I would pray Thee to have me in Thy holy care and keeping, and under the guidance of thy Holy Spirit during this day. And as thou hast awakened my body, from natural sleep, O be pleased also to awaken my soul from the sleep of sin, and all spiritual drowsiness and grant me, with the commencement of this day, renewed measures of grace and strength, that I may spend it, and all the remainder of my life, under Thy fatherly protection, and the govern-

ment of Thy Spirit, in love, obedience, and in the fear of God, that I may carefully guard against all sin and sinful occasions, so that when the last trumpet shall sound, and awake up my sleeping dust, from the slumbers of the grave, I may arise with joy unspeakable, to life everlasting in Christ Jesus my Redeemer. Amen.

A morning prayer for a family.

"*Unto thee, O my strength, will I sing, for God is my defence, and the God of my mercy.*" Ps. 59, 17. "*O God, thou art my God; early will I seek thee; my soul thirsteth for thee.*" Ps. 63, 1.

O almighty, everlasting God, and merciful Father in Christ Jesus! we should render Thee most humble thanksgiving, honour and praise, for all Thy unspeakable benefits, but especially, for the sweet and refreshing repose which we have enjoyed at thy hand during the past night, and for permitting us under circumstances of so much mercy to behold the light of this morning. We acknowledge, with the profoundest humility, that we are entirely unworthy of these and all other benefits, inasmuch as we are not only sinners by nature, in which we are conceived and born, but we have also committed innumerable actual

sins, and transgressions, from day to day. We beseech Thee therefore, O Father of Mercies, for the sake of our substitute and surety Jesus Christ, to forgive us all our sins, and grant us an assurance of a free pardon, by thy word and the testimony of Thy Holy Spirit. Be pleased also to preserve us through this day, and through all the days of our sojourning here on this thy foot-stool, from all sins and transgressions, so that we may not offend Thee anew, and excite Thy wrath and displeasure to our eternal damnation.

May Thy fear be continually before our eyes: be pleased to increase and strengthen our faith, render our hope more firm, and influence our hearts with a pure and holy love, to Thee, to Thy holy commandments, to our neighbours, and to all good works; create within us a sincere hatred to all that is sinful in Thy sight, as also a godly sorrow for all past sins, together with a firm resolution to live in all newness of life and holy obedience.

And as according to Thy will, we are to contend manfully against the *world*, the *flesh* and the *devil*, O assist us Almighty God! Protect us by Thy providence, arm us with Thy power, give Thy holy angels charge over us; instruct us by thy word, and govern us

in all that we think or perform, and let Thy own hand, at all times lead and guide us, so that we may never do any thing displeasing in Thy sight.

Be present with us, O God, in all the duties of our callings, and make us abundantly fruitful in all good works. Do Thou be pleased to bless the works of our hands, the words of our mouths, and the thoughts and desires of our hearts; and give us grace that it may ever be our meat and drink to do Thy will, and thereby hold fast the pearl of great price, and a conscience void of offence towards God and man until death. And as we have already received innumerable blessings from Thee, in our creation, preservation, redemption, effectual calling and sanctification; for by almighty power, didst thou create us, by thy wise providence we have been kindly preserved, by Thine own holy word, thou hast instructed us, through faith in the blood of thy son Jesus Christ, thou hast justified us, and sanctified us by the influences of thy Spirit.

Thou hast also continued thy word and sacraments pure and unadulterated among us, from our earliest existence, to the present period of our lives, and hast, in much mercy, preserved us from merited punishment, from famine, hunger, war, pestilence,

and above all things, thou hast provided for us, in Christ Jesus, an exceeding and eternal weight of glory, in everlasting life; O, therefore, most merciful Father! grant us grateful hearts, that we may be enabled to spend the remainder of our lives to thine honour and glory, and with an eye continually directed to death, judgment and eternity; often contemplating the joys of Heaven, and the awful torments of hell, that each one of us, may continue faithful in our calling, so that when the great day of account shall come, we may stand before thy judgment bar and be welcomed into the joys of our Lord.

And be pleased, O Lord! to impart unto each one of thy servants and handmaidens, here in thy presence, our part of the good things of life, of health, honour, peace, joy and sustenance; and should it please thee to visit us, as thy children, with crosses, and adversities, O grant us the spirit of patience and of steadfastness, so that they may prove wholesome medicines to our souls.

Remember, also, in tender mercy, thy beloved Church: preserve and cultivate the vine, planted by thy own hand: may the manifold sufferings and tribulations of thy believing children penetrate thy paternal heart; break the

bands of anti-Christ, be a strong tower of refuge, to all who flee unto Thee in their affliction.

Command thy blessing also upon our Christian Government: pour out upon our rulers, a spirit of wisdom, and knowledge and of the fear of God; that in all their deliberations, they may have an eye to thine honour and the best interests of the community. We commend unto Thee also that branch of thy Church to which we more espepecially belong; ever continue to bless it with true and faithful labourers.—Look down, in tender compassion upon all the mourners in Zion; be unto them as a well of water in a dry and parched land. Pity the deluded, and O reclaim them; be a source of comfort to the tempted; be a physician to all the sick; feed and nourish the hungry; protect and guard the widow and the orphan, and be a present help to all the distressed. May our friends and relations be objects of thy special care and tender regard, and further thou the work of their hands. O Lord God! hear these our weak petitions, and be merciful to us sinners, for the sake of thy beloved Son, Jesus Christ, our only Mediator and Redeemer, in whose name we would call upon thee, as,

"Our Father, who art in heaven,

hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, forever. Amen.

Morning devotion for an individual.

HYMN 4. C. M.—*Devizes.*

1 ONCE more my soul the rising day,
Salutes thy waking eyes;
Once more, my voice, thy tribute pay
To him that rules the skies.

2 Night unto night his name repeats,
The day renews the sound;
Wide as the heav'n on which he sits,
To turn the seasons round.

3 'Tis he supports my mortal frame;
My tongue shall speak his praise;
My sins would rouse his wrath to flame,
And yet his wrath delays.

4 On a poor worm thy pow'r might tread,
And I could ne'er withstand;
Thy justice might have crush'd me dead,
But mercy held thine hand.

5 A thousand wretched souls are fled
Since the last setting sun,
And yet thou length'nest out my thread,
And yet my moments run.

6 Dear God, let all my hours be thine,
Whilst I enjoy the light;
Then shall my sun in smiles decline,
And bring a peaceful night.

"*O satisfy us early with thy mercy; that we may rejoice and be glad all our days.*" Ps. 90, v. 14.

O Almighty God and most merciful and gracious Father! It is a good thing, to give thanks unto thee, thou Most High! To speak of thy tender mercies which are renewed unto me every morning, and of thy faithfulness which returns every evening. Therefore would I bow with humblest reverence before Thee, O thou who art the Guardian of Israel, who neither sleeps nor slumbers, and offer Thee thanks for thy guardian care and protection extended unto me through all the past periods of my life, and especially, through the silent watches of the past night, in which by thy good Providence, I was permitted to lay me down under the shadow of thy wings, and sleep secure from fear and from

all evils and dangers, as to soul and body.

But especially would I render thee hearty thanks for the great love which thou hast exhibited towards me in Christ Jesus, by choosing me in him, and causing my unworthy name to be written in the Lamb's book of life, that thou didst enstamp thine image upon my soul in my creation, and that although thy image had been defaced by sin, thou didst again renew it by thy word and Holy Spirit; yea, and that I might not be eternally miserable, thou didst send thine only begotten and well beloved Son, from thy bosom, to redeem me from the power of sin, of satan, death and hell, and by the power of his death, bring me to the enjoyment of eternal glory.

Grant me, therefore grace, O God! that I may continually keep all these inexpressible benefits in fresh remembrance, and be led to laud, bless and magnify Thee, and shew forth thine honour, not only in words, but also by my life and conduct, that I may thereby secure a participation of an inheritance with the saints in light. For this purpose, enlighten thou the eyes of my understanding and grant me a new heart, that I may rightly know Thee, exercise a true and living faith in Thee, indulge a filial fear of Thee,

and by a holy life, endeavour to walk according to thy will. And inasmuch, as I have already during my past life, offended Thee, in ten thousand instances, by sinning against Thee, and have richly deserved being cast off from thy favour and communion for ever, I beseech Thee, O Father of mercies! to forgive me all my sins, for the sake of Jesus Christ thine own Son. Be merciful unto me, O God! and according to the multitude of thy tender mercies, blot out all my transgressions. Wash me, O Lord! from all my sins, and purify me from all my pollutions, for I acknowledge all my transgressions, and my iniquities are continually before Thee; but O blot them all out as with a thick cloud, and, cast them into the ocean of oblivion, so that they may no more be remembered before thee forever. Create within me a new heart, O God! and give me a contrite spirit, that I may, as a new creature, avoid all evil ways, and live in new obedience unto Thee, be patient under suffering, and at last die the death of the righteous, and be finally happy with Thee.

Implant in my heart true faith, a lively hope, a filial fear and a holy zeal for thine honour and glory. Enable me to exercise a godly sorrow for my sins; render me watchful in all temp-

tations; temperate in the use of all thy mercies; fearful to offend Thee; submissive under all thy chastisements, and conscientious in all I say and do, as it behoves an obedient child to do unto his father.

Grant also, O blessed God! that I may always be so disposed towards my neighbour, that I may ever bear in mind the royal commandment of love.

And I would finally commend unto Thee, all my interests and concerns, together with my friends and relatives; O preserve us all from evil and danger, and command thy choicest benediction upon all our undertakings, so far as consistent with thy will, be thou unto us as a wall of fire; keep us as the apple of thine eye, sanctify us as to soul and body, so that our souls, bodies and spirits, may be preserved blameless unto the day of the Lord Jesus. Give thine angels charge over us, and command them to guide and preserve us in all our ways and goings, so that no evil may befal us. And, thou Author and Disposer of life and death, grant me at last, a happy exit from this to a better world, that I may in the exercise of a true faith in Jesus Christ, in unwavering patience, and a firm hope of eternal life, fall asleep in Jesus, and at the last day, may rise again from the

slumbers of the tomb, with joy unspeakable to everlasting life.

O Lord God! forgive all my wanderings even whilst engaged in prayer, and grant a gracious answer to the voice of my feeble supplications, for the alone sake of the prevalent intercession of Jesus my Redeemer, who has promised, that all that we ask of Thee in his name, thou wouldst give unto us, and has therefore commanded us to call upon thee, as "Our father who art in heaven," &c.

Evening devotion for a family.

HYMN 5. C. M.—*Paradise.*

1 NOW from the altar of our hearts,
Let flames of love arise;
Assist us Lord, to offer up
Our evening sacrifice.

2 Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More swift and free than they.

3 New time, new favour, and new joys,
Do a new song require;
Till we shall praise thee as we would,
Accept our heart's desire.

4 Lord of our days whose hand hath set
New time upon the score,
Thee may we praise for all our time,
When time shall be no more.

"*It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving kindness in the morning, and thy faithfulness every night.*" **Ps. 92, v. 1, 2.** "*Let the saints be joyful in glory: let them sing aloud upon their beds.*" **Ps. 149, v. 5.**

At night, (when the hour of repose draws nigh,) it is the duty of every true child of God, to enter into serious examination and reflection how he has spent the day; what sins he has committed; what opportunities to do good he has neglected, and never venture to enter upon repose, until he has been again reconciled unto God, and for this purpose; with fervency of soul, call upon God, for the sake of Jesus Christ, to forgive him all his sins, with the sincere determination to carefully guard against all manner of sin for the future.

On the other hand, it becomes his duty seriously to meditate upon the manifold blessings which he has received at the hand of God, by which he has been kindly preserved and sustained, and render unto his divine benefactor hearty thanks for all His benefits.

Almighty God and gracious Father! we would render unto Thee unfeigned thanks for exhibiting thyself unto us during the past day, as a Refuge in

danger, Comforter in trouble, our Protector in the heat of temptation, and our kind Benefactor in all our necessities. Our hungry, thirsty, and naked bodies, hast thou replenished with food, water and raiment; and hast preserved us and ours, (by giving thine angels charge over us,) from all dangers seen and unseen, thou hast also led our souls into the green pastures of thy word; thou hast enlightened our dark understandings, with a saving knowledge of Thee; and Thou hast circumcised our hard and stony hearts, by the power of the Holy Spirit, and awakened up in them the light of faith, and the holy fire of pure love to Thee, and hast thus bestowed upon us, all things requisite to the promotion of our welfare in time and for eternity.

Now we sincerely acknowledge and confess unto Thee, that we are utterly unworthy of all these mercies which thou hast bestowed so bountifully upon us, thy servants and hand-maidens. But inasmuch as we cannot subsist for one moment, without the supplies of thy mercy and grace, we would entreat Thee, O most Merciful Father, that thou wouldst, notwithstanding our great unworthiness, continue unto us thy paternal care, and renew thy mercies unto us every morning and evening.

And O thou Father of Lights, as the shades of the evening have encompassed us, be pleased to abide with us, as thy son did with his disciples at Emaus. Forsake not the work of thine hands, and hide not the light of thy countenance and thy grace from us, through the darkness of this night. May the holy angels, those heavenly watchmen, remain with us, and be unto us,—as formerly unto thy servant Elisha,—a wall of fire, to preserve us from all the power and onsets of the Prince of darkness. When we sleep, may our hearts be awake unto Thee; nay, watch thou over us, Father in heaven! so that we may be preserved from falling asleep in our sins, and dropping into eternity, in our transgressions; but grant, O Lord, that our hearts may, in the exercise of sincere love, of firm hope of eternal life, and of true repentance, watch day and night, as those who wait for the coming of their Lord.

Preserve us from all sinful and foolish dreams, idle thoughts, heavy cares, heart-rending anxieties; from all that might disturb our repose, and from all manner of pollution of soul and body. And should it please Thee to call any of us from time to eternity, during the silent watches of this night; O be merciful unto us, for Jesus' sake, and permit us, like Jacob of old, to behold the

heavens opened, and enable us by Christ, the true ladder, which connects heaven and earth, to ascend up unto thy right hand in Paradise; should it, however please Thee, to continue us longer in this world, O enable us to spend our days in perfecting holiness in the fear of the Lord. And O Father, for this purpose, wean our sinful hearts from the love of the world and all its sinful lusts, that our conversation may be in heaven, and that our supreme affections may be placed upon heaven and things divine, so as to enable us to forget that which is behind, and press forward towards the mark, for the prize of our high calling of God in Christ Jesus.

For this purpose, O, Father! accomplish that good work of grace which thou hast begun in us, to the glory of thy name, and the salvation of our sinful souls; and may the repose of this night, prove strengthening to our frail bodies, so that we may be better prepared for the duties of the ensuing day. And as thou hast covered the earth with darkness, so also be pleased in thine infinite compassion, to cover all our sins and iniquities as with a thick cloud, that we may not on account of them, be banished from the light of thy countenance.

Remember not the sins and trans-

gressions of our youth, but remember us rather according to thy tender mercy and compassion in Christ Jesus, thy once suffering, but now risen and glorified Son. Thou hast said, that light shall shine forth out of darkness. O enlighten us then, thou Father of lights, enlighten our darkened hearts more and more with the knowledge of the light of Jesus Christ, and of thy glory, that as children of light, we may walk in the commandments.

Bless also our Christian government, that under the protection of it, all things may prosper, that righteousness and truth may kiss each other; that peace, and the general welfare of the community may spring forth and bloom, and that they may ever visit and abide in thine house. Fill those more and more, who are stewards over the mysteries, with a spirit of wisdom and knowledge and the fear of God. Bless thou with power in word and truth, pure and holy lives. Preserve our bodies from injurious diseases, and our souls from the fiery darts of the devil, and our nourishment from all things calculated to injure our health. Look down in tender compassion upon all truly penitent sinners; comfort the distressed; redeem and strengthen the persecuted; restore to health all whom thou hast visited

with indisposition; bind up the wounds which thou hast inflicted both as to body and soul; protect all widows and orphans as the apple of thine eye; preserve them as a compassionate Father and righteous Judge. Have mercy upon all such as cry unto Thee in their distress; wipe away their tears; turn their lamentations into joy; and give them the garments of praise for the spirit of heaviness. Grant us, O Lord! these our humble petitions, for thou canst do unto us infinitely and abundantly more than we can ask or think, for Jesus, thy beloved Son's sake, who hast commanded us to pray "Our Father" &c.

Evening devotion for an individual.

HYMN 6. C. M.—*Rochester.*

1 LORD thou wilt hear me when I pray,
I am forever thine;
I fear before thee all the day,
Nor would I dare to sin.

2 And while I rest my weary head,
From cares and business free,
'Tis sweet conversing on my bed
With my own heart and Thee.

3 I pay this evening sacrifice;
And when my work is done,
Great God! my faith and hope relies
Upon thy grace alone.

4 Thus with my thoughts composed to peace
I'll give mine eyes to sleep,
Thy hand in safety keeps my days,
And will my slumbers keep.

"*I will both lay me down in peace, and sleep; for Thou Lord, only makest me dwell in safety.*" Ps. 4, v. 8. "*The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?*" Ps. 27, v. 1.

O most holy God and heavenly Father, whose eyes are so pure that they cannot behold iniquity! How shall I a poor sinful creature, who am by nature a child of wrath, a slave of satan, nay, a fiend as it were of hell, take it upon myself to appear before Thee! I am not only impure and depraved by nature, and incapable of doing any good, and prone to all manner of evil; but I am a thousand fold more so, by my actual sins and transgressions, which are more in number, alas! than the hairs of my head, or the sand of the sea shore. For alas! I have transgressed all thy commandments in ten thousand instances, in thoughts, desires, gestures, words, and deeds, and have thereby excited thy wrath and displeasure, profaned thy holy name, grieved thy Holy Spirit, ruined my im-

mortal soul, rendered my conscience impure and uneasy, and above all, my transgressions and disobedience have been daily repeated. Alas! notwithstanding all thy warnings and calls unto me, and mine own solemn vows; and even during the past day, I have added new sins unto the black catalogue of my past iniquities. Now O Lord! what shall I say? I know that death is the wages of sin; but I pray Thee O Father! to remember me in tender mercy. May I be covered with shame and confusion of face, under a sense of my unfruitfulness in religion, by which I have caused others to be offended and to stumble. Create within me a godly sorrow, which worketh a repentance, which needeth not to be repented of, that my soul may be grieved on account of my sins, not out of fear of punishment, or that I have thereby merited death, hell, and eternal damnation, but out of love to Thee, and that I have with my sins, excited the wrath and displeasure of such a kind and compassionate father, whose bowels of love and mercy towards me should have ever secured my unwavering obedience and unfeigned love to his holy will and commandments. Awaken in me, a true hatred to all, even my most secret bosom sins, that I may guard more vigilantly against them; and

not do as heretofore; when I have indeed confessed my sins and promised amendment, but alas! have not departed from all mine iniquities.

Cancel all my past sins, O God! with the precious blood of thy beloved Son, comfort me with thy Holy Spirit, and speak unto my soul, saying, 'I am thy Salvation.' I would render unto Thee, O thou Father of compassion! most hearty praise, honour and thanksgiving, for all the precious benefits, which thou hast bestowed upon me and mine, during the past periods of my life, and especially during the past day, in which Thou hast crowned me with loving kindness and tender mercies. Blessed be thy holy name, that thou hast preserved me from so many dangers, into which I might have fallen, and to which my heart was so prone, and hast, on the other hand, as I trust, promoted some good through my feeble instrumentality. O Lord God! may the goodness which thou art exhibiting unto me from day to day lead me unto unfeigned repentance; and grant that I may not render Thee thanks only in words, but that I may also offer myself as to soul, body and spirit unto Thee, and regulate my whole life and conduct according to thy will, that I may, at last see thy salvation, and praise Thee in heaven for-

evermore. And inasmuch as I am about giving myself over to repose, I would earnestly commend myself unto thy care and protection, O thou Guardian of Israel! who neither sleeps nor slumbers, and beseech Thee to spread out over me and all who are near and dear unto me, the protecting banner of thy love, and guard us as the apple of thine eye. Be thou as a wall of fire around about us; watch over me with thy goodness, protect me by thy grace from all the works of darkness, and preserve me by thine almighty power from all danger; and grant me a seasonable and refreshing repose, that I may be enabled to discharge the duties of my station with cheerfulness, during the coming day; and grant, that although mine eyes may be closed in sleep, my heart may continue awake waiting for the approach of the heavenly Bridegroom of my soul, Jesus Christ.

And as we do not know when we lay ourselves down to sleep, whether we shall be permitted to rise again from our beds; or in the morning, whether we shall live until the evening; I beseech Thee most fervently, to enable me to close mine eyes, in the exercise of a true and living faith, and in the assurance of thy love, in true penitence on account of my sins, in a firm reli-

ance on the bitter sufferings and death of my Redeemer, Jesus Christ, in the blessed peace of a good conscience, in sincere love and reconciliation to all men, and in the goodly hope of everlasting life, when I shall rise again at the last day.

Enable me also, if I am permitted to rise on the coming morning, in my usual health and strength, to spend the day in such a manner as though it were my last day on earth, so that I may be enabled to meet death at last with cheerfulness; and say with the apostle: If I live, I live unto the Lord, if I die, I die unto the Lord; therefore whether I live or die, I am the Lords; and that I may finally, by the sleep of death, enter into that eternal life, which Thou hast prepared for all who love Thee, and sincerely believe on thy beloved Son Jesus Christ; to whom with Thee, and the Holy Ghost, be ascribed all praise, honour and glory, both now and forever. Amen.

Instructions about going to bed.

When the pious Christian lays off his clothes in order to go to bed, he should reflect that he has been brought another day nearer death, when he shall, in like manner, have to lay off his body, and his

soul shall have to appear before the judgment bar of God, and that it is necessary therefore, by true repentance and holiness to purify and cleanse it, in order that that holy God, who is of such pure eyes that he cannot look down upon sin, may in mercy accept and save it.

The bed in which he lays himself down, should remind him of his grave, and he should therefore, when retiring, send forth unto his God and Redeemer, such holy aspirations as the following:

O most blessed Lord and Saviour! Thou who didst, by thy precious death and burial, take away the sting of death, and the darkness of the grave, grant unto me, the precious fruit of this holy triumph of thine, and be my guide, both in life and death. In thy name, will I lay me down in peace, and rest, for Thou, O Lord! makest me to dwell in safety. Enlighten, O Lord, the eyes of mine understanding, that I may not sleep the sleep of Death. Into thy hands I commend my spirit, for Thou hast redeemed me, O Thou covenant-keeping God! Bless and preserve me therefore, both now and forever. Amen.

Pious reflections and aspirations when awaking in the night, and unable to sleep.

"When I remember thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore will I rejoice." **Ps. 63, v. 6, 7.** ***And again says Holy David: "When I awake, I am near unto Thee."***

O most merciful God! by whose all-wise providence, king Ahasueres, could not sleep upon his bed of down, whilst, on the other hand, thy holy apostle Peter, was enabled to enjoy a comfortable repose, whilst loaded with chains in prison; behold, how my sleep is interrupted. Have mercy therefore, upon my feeble nature, which stands in need of more refreshing repose; yea, O blessed Jesus, (who didst watch and pray whilst thy disciples slept, and who has spent many a night in prayer and supplication for my sake,) forgive me my great drowsiness in divine things; and if it be thy will, that I shall spend this night in a sleepless manner, O preserve me from all sinful and idle thoughts, from all temptations of the enemy of souls, and all evil designs, and grant me grace, that while I am awake, I may imitate the example of thy dear servants Paul and Silas, and praise and adore Thee in

the midnight hour, and spend the time in pious meditations; and permit me, amidst the thick darkness with which I am surrounded, to hold sweet converse and communion with thee.

When I contemplate myself, O God! I behold nothing but sin and sinful infirmities, which render me an object of displeasure to myself. But when my thoughts are directed to Thee, I behold nothing but perfection and holiness.

O that I had known Thee my God, from the days of my childhood, that I had chosen Thee, as the most exalted and perfect of beings, and had honoured and loved Thee; that I had sought and longed for Thee, as the fountain of all good, nay, as the chief good, the enjoyment of which, alone is sufficient to satisfy the desires of my soul, and that I had followed and served Thee, as my Father, Lord and King; then should I have enjoyed more serenity of soul, and would at present, have no doubt of a participation of thy grace, and my everlasting salvation.

But alas! I have left these things too much out of remembrance, and on the contrary, have sacrificed the most of the days of my life, to my sinful flesh, and to an ungodly world; or, if I have preserved some of my days for thy service, O Lord, the number of them has been so small, compared with those

spent in the service of other objects, that they are not worthy of being brought into account, and hence, O Lord, I have reason to be anxiously solicitous for a sense of thy forgiving love and mercy. Alas! alas! what must my God think of me, that I have been so indifferent about pleasing him, that I have manifested so little engagedness in his service, and that, (notwithstanding his innumerable favours, by which he has, as with so many cords of love, endeavoured to draw me unto himself,) I have neither rightly loved nor adored him.

I should have to sink down, in despair, O Lord! if thy word did not assure me, that thy grace and goodness are infinitely greater than all my sins, and that Thou art much more disposed to show mercy to a penitent sinner, than to inflict vengeance upon him. Hence, I behold the precious ransom, which thy beloved Son Jesus Christ paid down for me, in his bitter sufferings and death; the precious promises of thy gospel; the examples of thy tender compassion towards so many great, but penitent sinners; Holy baptism, which I received in my infancy, to assure me of my salvation, and of that kind protection and the many benefits, which I have enjoyed at thine hand, during my whole life. All these reflections

awaken within me the cheerful hope, that thou wilt be merciful unto me, and forgive me all my sins.

O holy and righteous God! how often have I offended Thee with my sins and transgressions, and yet Thou continuest thy goodness unto me. Thou didst permit me to pass the day, which has come to a close, in peace and safety, and hast now permitted me to enjoy the repose of the night.

O Thou Fount of every blessing! language fails to express all the gratitude I owe Thee, for the many exhibitions of thy mercy and grace towards me; while I am ashamed and confounded when I remember that I have too often rewarded Thee with dire ingratitude for all thy mercies.

Ah! how many of my fellow creatures, fare worse than I do, who are much better than I am.

Alas! how many pilgrims and travellers, fall by the hand of violence, or are tossed to and fro, on the tempestuous waves of the ocean, or fall into the relentless hands of robbers, while I am permitted to enjoy the repose of the present night.

O how many poor captives sigh and lament under the galling fetters of slavery, in the endurance of hunger and thirst, of heat and cold, and of a thousand kinds of sufferings, and are per-

mitted finally, to sink under them, whilst I am permitted to lay me down as it were, under mine own vine and fig-tree, in peace and safety, and rest upon my bed. How many thousand sick and afflicted sons and daughters of Adam, are at present, enduring hunger and distress, and are compelled to pass their days in abject misery, whilst I receive an abundance of all things, at thy paternal hands! Alas! how many of my brethren in the Lord, are exposed to the most dire persecutions on account of the gospel, and for the sake of thy holy name, and are deprived of thine ordinances, the greatest, nay only comfort of their souls; and are compelled to live in hourly danger of suffering martyrdom, in the most fearful form, whilst Thou makest me to dwell in safety, and to enjoy uninterruptedly, the reading and hearing of the word, to the comfort and consolation of my soul.

Therefore, I thank Thee, O Lord! for every exhibition of thy goodness, and for thy kind over-ruling Providence, and beseech Thee, that thou wouldst also remember in tender mercy, those who are now in circumstances of affliction. Hearken unto their sighs and lamentations; console them in all their distress; comfort them in their trials; protect them in the midst of all their

dangers; deliver them out of their tribulations; remove their anxieties; console them with thy saving help; may thy good Spirit keep them, that they may acknowledge thy faithfulness and compassion, bow submissively to thy fatherly providence, and after outriding the storms and billows of time, may they with their whole soul, laud and magnify thy all-sustaining grace, whilst bathing their weary souls in the seas of heavenly rest, throughout eternity. Finally, grant unto me, O Lord, and also unto all who receive similar blessings at Thine hand, such measures of thy grace as will fill our souls with gratitude towards Thee, and lead us to dedicate our souls, bodies and spirits, unto thy service, and thus lead us to magnify and praise Thee while on earth, and when it shall please Thee to transplant us to heaven, permit us to unite with all the redeemed from the earth, in chanting an eternal Hallelujah. Amen.

A Night Thought.

HYMN. 7. C. M.—*Communion.*

1 HOW can I sleep whilst angels sing,
When all the saints on high,
Cry "glory to my God and King,
The Lamb that once did die:"

When guardian angels fill the room,
And hov'ring round my bed,
Do clap their wings in love to him,
Who is my glorious head.

2 Such joyful spirits never sleep,
Their love is ever new,
Then O my soul, no longer cease
To love and praise him too,
For I, of all the race that fell,
Or all the heavenly host, [soul,
Have greatest cause, with humbler
To love and praise him most.

3 Did God the Father love men so,
As to give up his Son,
To be a ransom and redeem
Them from the sins they'd done?
Did Jesus leave the Father's breast,
That heav'n of heav'ns on high,
To come to earth, this world of woe,
For guilty worms to die?

4 And has the Holy Ghost applied
The Blood of Christ to me,
To cleanse my guilty soul from sin,
And set my spirit free.
With me O heav'n and earth admire,
Who am of all the race,
The chiefest sinner, and deserve
In hell the hottest place.

5 No longer then will I lie here,
But rise and praise and pray!
And join to sing whilst I enjoy
A glimpse of heavenly day.

Lord give me strength to die to sin,
To run the Christian race,
To live to God and glorify
The riches of his grace.

6 If meditation all divine,
At midnight fill my soul;
Sleep shall no longer all my power
And faculties controul.
My lovely Jesus, while on earth
Did rise before 'twas day,
And to a solitary place
Departed there to pray.

7 I'll do as did my blessed Lord;
His footsteps I will trace,
I'll go to meet him in the grove
And view his smiling face; [Love
And when my soul hath found my
Whom all my powers adore,
I'll bring him to my Father's house,
And let him go no more.

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*Morning devotions for the Lord's day.**

HYMN 8. L. M.—*Sabbath Morning.—Bartimeus.*

1 HAIL, thou happy morn so glorious!
Come, ye saints, your griefs give o'er;
Sing, how Jesus rose victorious,
By his own almighty power:
Hallelujah,
To the glorious Son of God.

* Any of the following prayers may be used in the family, or social circle, by substituting the plural instead of the singular.

2 Tell us, Seraphs, ye that wander,
When ye saw the Lord arise,
When ye saw him soaring yonder,
What were then your heavenly joys?
Then 'twas "Glory
To the conquering King of kings."

3 Countless bands of angels glorious,
Cloth'd in bright etherial blue;
Straight the sound of Christ victorious,
From their silver trumpets flew.
Christ triumphant
Rises conqueror o'er the tomb.

3 See, my friends, is that the Saviour,
Who was crown'd with cruel thorns?
Glorious majesty and power,
Now his sacred head adorns.
Hallelujah;
That dear head no more shall bleed.

4 Is that he, who died on Calvary,
Who was pierc'd with many a spear?
Clad with countless suns of glory,
See, he rises through the air.
Hallelujah;
Zion's mourner, now rejoice.

5 Was the person, then, so glorious,
Which the Jews so marr'd and spoil'd?
Yes, ye saints, we own his Godhead,
Though by some he is revil'd;
All creation
Soon shall own him Lord of all.

6 Tremble, ye who him rejected,
Lo! he breaks through yonder cloud;
Rise, ye saints, and shout triumphant,
Victory! through Jesus' blood.
Hark! the trumpet
Sounds the resurrection morn.

O great and blessed God, the Maker and Lord of heaven and earth! Thou art possessed of all power, wisdom, and goodness; all riches, majesty, and dominion are thine; and Thou art worthy to be revered and honoured, loved and obeyed, by all on earth, and all in heaven. I adore Thee as the Fountain of all being, of all happiness and perfection; and particularly as the God of my life, the Author of all my past and present mercies, and the Foundation of all my future hopes.

My times, O Lord, are in thy hand. On Thee do I constantly depend, for the continuance of that life which I at first received from Thee, and which I am under the strongest obligations, to devote entirely to thy service. But more especially am I bound to honour Thee, with that portion of my time which Thou hast in a peculiar manner consecrated to thyself. I thank Thee, for the institution of the Sabbath, as a day of rest, set apart from worldly cares and labours, to thy more immediate worship and service; and would

esteem it a delight, holy unto the Lord, and honourable.

Many seasons of mercy, and means of grace have I foolishly wasted, or sinfully abused. Yet, blessed be thy name, Thou hast now brought me to see the light of another of the days of the Son of Man. O let not this Sabbath be added to the number of my lost Sabbaths; but help me to spend it in thy fear, to employ it in holy acts and devout exercises, and to improve it to my spiritual edification, and to my increase in divine knowledge, grace, and comfort.

This is the day in which the great Redeemer of the world, after having made his soul an offering for sin, broke the bands of death, and rose triumphant from the grave. O that I, being quickened together with him, and raised from the death of sin, to a life of righteousness, may be engaged to seek those things which are above, where he now sits at thy right hand! Help me to chase away carnal and worldly affections from my heart, and to raise my thoughts and views to spiritual and heavenly objects. And may all my sentiments, words, and actions from the beginning to the end of this thy day, be holy and unreprovable in thy sight.

Give me, O Lord, such worthy apprehensions of thine adorable nature and attributes, such admiring views

of thy creating power and wisdom, of thy providential care, and of thy redeeming love and grace, as shall excite in my soul all suitable affections towards Thee; the deepest veneration, the purest love, the firmest hope, and sublimest joy. Form my soul to a resemblance of thyself; and grant that by the influence of thy good Spirit, I may be renewed in the spirit of my mind, and enabled to put on that New Man who, after God, is created in righteousness and true holiness. May the great work of religion, in all its branches, be considered by me as the most honourable, the most important, and the most delightful employment in which I can be engaged. And in this business, let me never be slothful or negligent, but always prepared to serve Thee with cheerfulness, fidelity and zeal.

I would this morning, with all possible seriousness and solemnity, renew the dedication of myself to thee, my God. Thine I am, by the strongest ties of duty, interest and gratitude; and thine I would forever be. Take Thou the full possession of my heart, which Thou hast formed for thyself: and help me to make an unfeigned surrender of all that I am, and all that I have, to Thee, the great proprietor of all. With purpose of heart would I cleave unto

Thee. O keep me close to thyself; and let nothing be able to separate me from thy love.

Help me, O Lord, to live under a constant sense of thy presence, and to maintain an habitual communion with Thee, my Heavenly Father, and with thy Son, Jesus Christ. May I find it good for me to draw near unto Thee, from time to time, in the exercise of private and public devotion; and be in the happy number of those whom Thou choosest, and causest to approach unto Thee with acceptance; whom Thou satisfiest with the goodness of thy house, and cheerest with the hope of worshipping and serving Thee more perfectly in thy heavenly temple.

In an humble imitation of thy diffusive goodness, O Thou most benevolent of Beings, I would desire to cherish in my heart, a sincere good will and fervent charity to all my fellow creatures, who are thy offspring. Nor let me think it enough, merely to wish them well, and to abstain from injuring them, but make me ever ready to do them all the good in my power. And especially, let me never be wanting in the discharge of those duties which belong to my particular station and relations.

Give me also wisdom clearly to discern, and effectually to pursue my own

trust, welfare and happiness. Teach me to prefer the interest of my soul to that of my body; to keep all my appetites and passions under a due regulation; to cultivate the graces of humility and meekness, moderation and contentment, to possess my soul in patience, amidst all the trials and troubles of this present state; and to be, above all things, solicitous to ensure my future and eternal bliss.

For these most important purposes, bless, O merciful God, all the means of grace that I enjoy; and particularly the opportunities I may have this day of assembling with my fellow Christians, to attend the ordinances of public worship and religious instruction. Assist thy ministering servants in their addresses to Thee, and in their endeavours to improve and edify their hearers; and let their services in thy sanctuary be attended with much success.

And now unto Him who was dead, but is alive, and lives forevermore, who has redeemed us to God, by his blood, and is exalted to be our Prince and Saviour—to him be glory and dominion forever and ever—Amen.

Evening devotions for the Lord's day.

HYMN 9. C. M.—*Winter.*

1 FREQUENT the day of God returns,
To shed his quick'ning beams;
And yet how slow devotion burns;
How languid are its flames!

2 Accept our faint attempts to love,
Our frailties, Lord, forgive;
We would be like thy saints above,
And praise Thee while we live.

3 Increase, O Lord, our faith and hope,
And fit us to ascend,
Where the assembly ne'er breaks up,
And Sabbaths never end:

4 [Where we shall breathe in heav'nly air,
With heav'nly lustre shine;
Before the throne of God appear,
And feast on love divine.

5 There shall we sing, and never tire,
But sound immortal lays;
And with the bright seraphic choir
Shout our Immanuel's praise.]

O most blessed and glorious God! thy name is excellent in all the earth; and thou hast set thy glory above the heavens. Thou art great, and greatly to be praised, thou art good, and greatly to be loved; and worthy to receive the united adoration and ho-

mage of all thy reasonable creatures. Thou needest not, indeed, our services, nor canst receive the least advantage from our praises; but never can we be more honourably and advantageously employed than in celebrating thy perfections, admiring thy works, gratefully recollecting the past instances of thy goodness, and imploring the continuance of thy kind and favourable regards.

Blessed be thy name for the renewed opportunities I have this day had of waiting upon Thee in thy house, of joining in the public services of thy sanctuary, of hearing thy word explained and enforced, and of being from thence instructed and encouraged in those ways of righteousness which lead to life eternal. Help me, good Lord, to make a proper improvement of those religious advantages and means of grace which thou affordest me; let me not abuse them by resting in them, but be solicitous that the ends for which they are designed may be answered in me. Enable me to live in a manner suitable to the profession I make, to the privileges I enjoy, to the obligations and engagements I am under to Thee. O that thy laws may be more deeply engraven on my heart! O that the truths I have this day heard, may be so faithfully kept in mind, as

to be of lasting use; for the better information of my judgment, and regulation of my temper and conduct.

Pardon those imperfections most merciful Father, which have attended my religious duties this day, in thy house or in my own. Forgive the deadness and dullness of my affections, the wandering of my thoughts, and the distractions of my mind. I am grieved and ashamed to think how little my heart has been engaged in the work of prayer and praise. With what indifference have I heard the messages of thy grace, and attended to the notices of thy will; and how unaffected have I been with a sense of the evil of sin, the worth of my soul, the weight of eternity, and the greatness of that future glory and felicity which will be the certain portion of all that truly love and serve Thee!

Oh that I may have the wisdom to spend my Sabbaths better, and learn to be at all times more serious and considerate, more spiritual and heavenly-minded, than I have been hitherto! Let my thoughts be more frequently and delightfully employed in meditating on the glorious perfections of thy nature, as displayed in thy works, and in thy word. Purify my affections, that I may love Thee above all, and delight in Thee and in thy laws; and

may I renounce and detest whatever is evil in itself and displeasing to Thee. And grant that I may every day feel more and more of that peace and satisfaction which is the genuine effect of a growing acquaintance with Thee; and a close adherence to Thee, in all the ways of holy obedience.

Whilst I am here in this world, help me by faith to live above it. Suffer me not to mind and pursue earthly things, as if I had chosen the earth for my portion, and had no better inheritance in view; but, knowing that I have here no continuing city, may I seek one to come; even that city which has foundations, whose builder and maker is God. Considering myself as only a stranger and pilgrim on earth, let me live like a citizen of heaven, and have my conversation there. Enable me, O Lord, by thy mighty power, to overcome all the difficulties and oppositions, trials and temptations, which I may meet with in my journey heavenwards. And by making daily advances and improvements in holiness and goodness, may I be gradually growing more and more fit for a share in that glorious inheritance which is among thy saints in light.

Blessed be thy name, O God of grace, that Thou didst take compassion on a world that lay in wickedness, and was

exposed to misery and ruin; and didst contrive the grand scheme of our redemption and salvation; that when the fullness of time was come, thou didst send forth thine own Son into the world, to execute the purposes of thy goodness; to teach us the most important and salutary doctrines; to instruct us in the knowledge of thy nature and will; of the duties thou requirest of us, and of the blessings thou hast intended for us; to set before us the most amiable and animating example of universal goodness, in his own character and conduct; and at length to suffer and die, the just for the unjust, that he might bring us to God. Blessed be thy name, that thou hast, with thy right hand, exalted this our suffering and dying Redeemer, to be our Prince and Saviour; and that having been made perfect through sufferings, he is become the Author of eternal salvation to all them that obey him.

Blessed be thy name, that the tidings of this salvation have reached my ears; and that the kind offers of grace, peace and eternal life, are held forth to me in the gospel of thy Son; that thou art waiting to be gracious unto me, and earnestly inviting and importuning me to be reconciled unto Thee. O that I may cheerfully comply with thy merciful invitations; and that I may

thankfully accept thine offered blessings on thine own terms, and be taught most highly to value, and wisely to improve all those inestimable privileges and advantages of a spiritual nature with which thou hast favoured me.

For the many temporal mercies Thou art bestowing upon me from day to day; and particularly for the preservation and supplies of the day past, I would likewise offer unto Thee my unfeigned tribute of gratitude and praise. O let a sense of thine unmerited goodness abide continually on my heart; and help me not only to speak, but to live to thy praise.

And now be pleased to take me, O Lord, into thy care and protection this night. Defend me from all evils and dangers, and refresh me with sweet and comfortable repose. Let me lie down with holy thoughts of Thee; and when I awake, let me be still with Thee.

I would recommend to thy kind and gracious regards, all my relatives and friends. Do them good and bless them with all such spiritual and temporal blessings as thou knowest to be most proper and needful for them. Visit in mercy, such as are under affliction. Give them patience and submission to thy will; relieve their distresses, and afford them all the necessary supports,

and those divine consolations, which are neither few nor small.

Extend, O thou God and Father of all, thy loving kindness and compassion to the whole human race. Send the light of thy glorious gospel through every part of the habitable world; and wheresoever it shines, may it be the means of spreading not only knowledge and truth, but righteousness and peace amongst them. Continue thy merciful regard to this land of my nativity. Inspire our rulers with wisdom and integrity; guide all our public counsels and affairs for the best; watch over our liberties; pardon our national sins and work a thorough reformation amongst us. Be gracious to all who minister in holy things; and succeed their endeavours for promoting the cause of true religion, by their useful instructions and exemplary lives.

Hear me, good Lord, in these my imperfect petitions, and mercifully accept of this my evening sacrifice of prayer and praise. Keep me in thy fear and in thy favour, through the remainder of my short and uncertain life; support and comfort me in my dying moments; and after death be Thou my portion and exceeding great reward, through Jesus Christ, the Son of thy love; in whom I desire to be found living and dying, and by whom I would ascribe

to Thee, O heavenly Father, all honour, glory and dominion, now and ever—Amen.

Devotions for the Lord's day morning.

HYMN 10. C. M.—*St. Martin's.*

1 COME, dearest Lord and feed thy sheep,
On this sweet day of rest;
O bless this flock and make this fold
Enjoy an heav'nly rest.

2 Welcome and precious to my soul,
Are these sweet days of love;
But what a Sabbath shall I keep,
When I shall rest above.

3 I come, I wait, I hear, I pray,
Thy footsteps, Lord I trace,
Here, in thine own appointed way,
I wait to seek thy face.

4 These are the sweet and precious days
On which my Lord I've seen;
And oft when feasting on thy word,
In raptures I have been.

5 O if my soul when death appears,
In this sweet frame be found,
I'll clasp my Saviour in my arms,
And leave this earthly ground.

6 Long for that delightful hour,
When from this clay undress'd,
I shall be cloth'd in robes divine,
And be forever blest.

O Eternal and Almighty God, heaven is thy throne, and this earth is but thy footstool! I adore thine infinite condescension for making that to be my duty which I ought ever to esteem my greatest privilege—the permission and opportunity of praising Thee, and celebrating thy perfections. The return of this sacred morning excites in my mind a fresh and grateful remembrance of thy kind regard to my soul, as well as to my body. With the sincerest gratitude I thank Thee, O Thou beneficent Parent of all, for every instance of thy goodness towards me. All I have, I derived at first from thy bounty. All I enjoy, flows from the same divine munificence. It is owing to thy care that I have been kept in safety through the darkness and silence of the past night. And it is an instance of thy fatherly compassion that not only security, but comfortable rest and refreshing sleep have been my portion. How great is thy kindness to the children of men! How amazing thy goodness! Bless the Lord, O my soul, and let all that is within me bless his holy name. May I never forget thy mercies, which are renewed every morning. I thus thank and adore Thee, as the former and preserver of my mortal body. But I would, in the most exalted strains of devotion, praise Thee,

as the Father of spirits, and the author of all my intellectual powers and faculties. Accept my most profound and thankful acknowledgments for the light of reason, and the injunctions of conscience, whereby I am in some measure informed of thy glorious perfections, and of the services which Thou hast enjoined, to make me happy both here and hereafter. But especially, and above all, I desire to praise Thee with the warmest gratitude, for the unspeakable gift of thy Son Jesus Christ our Lord, for the clear manner in which my duty is made known in his gospel, and for the many divine and powerful motives by which the practice of it is enforced. At the same time I praise and bless Thee, for the institution of religious ordinances, and for the setting apart one day in seven, that I may withdraw my thoughts from the business, the cares and the amusements of life. May this sacred time be always employed by me to the best of purposes. May I devoutly converse with Thee, my Almighty Creator and Supreme Governor, in the offices of prayer and devotion. Teach me to know thy will, to become acquainted with the rules and measures of my duty, and thus make me wise unto eternal salvation. Instruct me how to meditate on thy perfections with unfeigned devotion, and

sincere fervour of affection. By this means may I contract a veneration and love for thy matchless attributes, until the strongest and purest desires are excited in my soul, and I am urged on to acquire as near a resemblance to Thee in thy most glorious perfections, as a frail creature can attain.

O Lord, I lament with the deepest contrition of soul, the little progress I have made in acquiring this divine temper. How negligent have I been in thy service! How cold and languid my devotions! How often in my immediate addresses to Thee, the heart searching God, have my thoughts wandered, and my devotions been carelessly performed! My affections have been withdrawn from Thee, the centre of every thing amiable, glorious and supremely excellent, and have been fixed on the mean, ignoble objects of time and sense. I confess this with shame and the sincerest sorrow of heart, and would humble myself before Thee for such languor and carelessness. At the same time I acknowledge I have been guilty of many iniquities. I have sinned against clear light, and the best instructions and resolutions. I have offended in thought, in word and in deed. I have transgressed thy laws, which are the laws of reason, and the only sure means of conducting me to

happiness. Gracious and compassionate God, blushing and confusion of face must cover me; remorse and contrition must fill my breast, on account of my rebellion, my ingratitude and my aggravated and henious transgressions. All I can plead before Thee is mercy. In that, all my hopes and expectations centre. Adored be thy forgiving love in Jesus Christ thy Son, who is the Way, the Truth and the Life, and through whom sinful, penitent mortals may approach Thee and find acceptance. I come in his name, in thine own appointed way, resolving to comply with the terms of the gospel covenants. Give me light sufficient to instruct me, and strength sufficient to enable me to put my good resolutions into practice. O Thou Father of all mercy, Thou God of all grace, forgive all my sins, and grant me all that assistance which shall be requisite for me in every situation.

May I be watchful over myself, and guard against a careless or a sensual temper. May I be mortified to the world and its enjoyments, and possess true Christian moderation. May the devotions I shall engage in, and the instructions I shall receive this day, prove effectual to this good purpose. May my mind be enlightened by hearing divine truths; and my soul eleva-

ted by prayer and praise. May the devotions of the gospel be so strongly impressed upon my heart, as to enable me effectually to oppose every temptation, and to triumph over all my spiritual enemies. May I wean myself more and more from time and sense; and show that I am a child of God and born from above, by having my conversation in heaven, even while I live in the present world. Suffer no trial to await me in which my good dispositions shall be overcome or weakened; but when virtue shall be at any time ready to give way before more powerful tempations, do Thou who has access to the human heart, pour such light and strength into my soul, as shall excite proper considerations within me, and shall restore me to my true self; to the influence and direction of conscience, and religion. May the governing principles of my life be faith in Christ, and unfeigned, unreserved obedience and submission to Thee my Heavenly Father. Enable me continually to be making a progress in holiness and to aim at its highest attainments.

With respect to my worldly situation, I know not what is best. All I ask is to be placed in such a state as shall most effectually tend to improve me in divine knowledge and Christian virtue. To

this end may I ever regard the present life in its true light, as designed to train me up for another and a better world; towards which the nearer I advance, the more prepared may I become. However things are ordered as to my worldly condition, make me wholly resigned to thy disposing will, and fully convinced of the wisdom, propriety and kindness of all thy dealings. Lift up the light of thy reconciled countenance upon me, in my passage through this transitory state. Fill me with all that joy of heart which ariseth from the testimony of a good conscience, and the enlivening expectation of the heavenly happiness. Fit me for every situation in life, and, above all, prepare me for death. When that last scene shall approach, enable me to place a firm trust in thy mercy as displayed in the gospel. May my dismission hence, be full of Christian hope and joyful confidence, and after death, be Thou the eternal consolation of my soul.

O Thou universal Parent of nature, favour the whole world with the same spiritual privileges which I enjoy. May the kingdom of the Redeemer soon come. May his name be glorified, and his religion be spread throughout the earth. Bless in a particular manner the nation to which I belong. May each one contribute his

part to help forward a general reformation.

May all my friends and relations be blessed by Thee, and be the friends of God and the promoters of virtue and true religion. O God reward all my benefactors and forgive all my enemies. Condescend to be favourably present in all worshipping assemblies this day. Make good thine ancient promise; that wheresoever two or three are met together in thy name, there Thou wilt be with them, and bless them. May a divine energy and blessing accompany me, and all with whom I shall this day join in ordinances of a religious nature. May these imperfect services here below, fit me in the best manner for bearing a part in the exalted praises of angels above, and for eternally residing in thy blissful presence, who art the everlasting light of all thy saints. These devout thanksgivings and humble petitions I sincerely offer unto Thee, the Source of all perfection and the Fountain of all good, in the name and as the disciple of thy Son, Jesus Christ; to whom be glory in the churches, world without end.—Amen.

Evening devotions for the Lord's day.

HYMN. 11. L. M.—*Brewer.*

1 GREAT God, to Thee my ev'ning song
With humble gratitude, I raise;
O let thy mercy tune my tongue,
And fill my heart with lively praise.

2 Mercy, that rich unbounded store,
Does my unnumber'd wants relieve;
Among the daily craving poor,
On thy all-bounteous hand I live.

3 My days unclouded as they pass,
And ev'ry gentle rolling hour,
Are monuments of wond'rous grace,
And witness to thy love and pow'r.

4 [Thy love and pow'r, celestial guard,
Preserve me from surrounding harms
Can danger reach me, while the Lord
Extends his kind protecting arms?]

5 Seal my forgiveness in the blood
Of Jesus;—his dear name alone
I plead for pardon, Gracious God,
And kind acceptance at thy throne.

6 Let this blest hope mine eyelids close;
With sleep refresh my feeble frame;
Safe in thy care may I repose,
And wake with praises to thy name.

Most merciful and ever blessed God, Thou art the Sovereign Lord of heaven and earth. From Thee I receive all my present enjoyments; and in Thee

every hope of happiness in another and better world doth entirely centre.

I adore Thee as the first cause, and the last end of all things; as that almighty, ever living and Supreme God, before whom angels and arch-angels bow down and prostrate themselves with the profoundest veneration. Thousands of glorified spirits surround thy throne, ten thousand times ten thousand minister in thy presence, and think it their greatest felicity to contemplate thy attributes, and to enjoy the smiles of thy favour.

Blessed, thrice happy are these thy servants, who thus dwell in thy heavenly temple, who see thy face without a veil, and keep an everlasting sabbath in celebrating thy perfections, and praising Thee in the most exalted strains of gratitude and love.

Blessed also, in a lower degree, are thy servants, who approach Thee in thine earthly courts, to see the milder displays of thy glory, and taste thy mercy and grace.

Thanks to thy great and glorious name, for the frequent opportunities which I have had of enjoying this sacred privilege. Particularly I bless Thee for that opportunity which hath been afforded me this day. May I have reason to say that it hath been good for me to draw nigh unto God in his house

of prayer. May I feel the happy effects of it in those pious and devout sentiments which it shall lead me to cherish, in those holy resolutions which it shall engage me to form, and in those virtues and upright actions which it shall enable me continually to practice.

I thank Thee for the ordinances of religion, which Thou hast been pleased to institute; for the directions which thy holy word contains; and for the instructions which it affords; which are in the best manner calculated to make me wise unto eternal salvation.

When I reflect on all these advantages, and consider my own base ingratitude, and the little improvement I have made of all these favours, my soul is filled with grief and sorrow. I stand in continual need of mercy to overlook my numerous failings, and to pardon my repeated offences. I have sometimes sinned through ignorance: I have more frequently transgressed through carelessness and inattention. If at any time I have offended through presumption, most gracious God, I entreat Thee, for thy mercy's sake in Jesus Christ, to overlook and pardon these, and all my other iniquities.

Lead me to have a just sense fixed in my mind of the odious nature and destructive tendency of all sin. Convince me, in the most powerful and effectual

manner, that nothing can tend to secure my true happiness either here or hereafter, but the sincere practice of holiness and virtue.

As Thou hast instituted the ordinances of religion to be the means of impressing this truth on my soul, grant, O Heavenly Father, that I may make them subservient to this good purpose.

If a just sense of the odious nature of sin, hath been excited in my mind by any of the exercises of devotion in which I have this day engaged, enable me to cherish and strengthen this principle more and more. May I hate sin with a more perfect hatred, than I have hitherto done, and love and pursue holiness and religion with greater fervency and affection of soul.

I acknowledge, O Thou most compassionate of all beings, that I have not made so good a use of my faculties for obeying and serving Thee, as I might and ought to have made. My attention hath been too often fixed on the trifling vanities and amusements of this world, to the neglect of those awful and important concerns which relate to my heavenly and eternal state. I confess, that often when I have been present in thine house, and joining, as to the outward part, in worshipping Thee, the Supreme Ruler of the universe, my heart and my affections have been

wandering after earthly pursuits, and I have paid that regard to the creature, which is alone due to Thee, the Almighty Creator and Sovereign Lord of all.

Adored be thy goodness and mercy, that Thou art ever disposed to pardon penitent returning sinners; and for this end hast appointed an advocate in heaven, Jesus Christ the righteous, who is become a propitiation for all the errors and imperfections which are repented of and forsaken.

For thy mercy's sake in him, I most humbly entreat Thee to pardon all the sins I have been guilty of in my past life, to forgive all the negligence and inattention I have shown in thy worship, and to accept those of my services, however imperfect, which have been attended with sincerity and uprightness of heart.

May I ever value it as my greatest privilege that I can so often join in solemn addresses to Thee, and gratefully acknowledge thy goodness and mercy, in concert with those who are blessed and supplied by the same bounty and munificence. May such impressions be by this means made on my mind as shall engage me to cherish the most grateful, pure and benevolent affections. By often meditating on thy divine glories, may I be induced to love

Thee with my whole heart, to serve Thee with the greatest sincerity of soul, and to acquire some resemblance to Thee, the infinite source of all perfection and happiness. May I never become carnal and sensual by my converse with earthly things; but may I, by frequent acts of piety and devotion, raise my affections to unseen things, and live a heavenly life even while I am on earth. May I guard myself from the snares, and escape the corruptions which are in the world through lust; and by this means become in some measure partaker of a divine nature. May I ever consider this life a pilgrimage, as vain, troublesome, and uncertain. May I always look upon heaven as my settled abode and lasting home, and regard my true life as hid with Christ in God; that when Christ, who is my life shall appear, I also may appear with him in glory. Enable me ever to possess a true government over all my inferior appetites and passions. Suffer me never to give way to vicious pursuits or sensual indulgences. May a due sense of thine awful presence and inspection ever accompany me. In the most secret retirement, as well as in public, may I consider myself as under thine eye, and accountable to thee for all my thoughts, words, and actions. Under the influence of this persuasion may I maintain

purity in my heart, sincerity and truth in all my words, and holiness in all my conduct. May I ever do to others as I would they should do unto me; thus may I fulfil all righteousness.

From beholding thy goodness and mercy so conspicuously and gloriously displayed in the works of creation, and especially in the work of redemption, may I be induced to cherish a benevolent and a merciful temper. May I do good to all as I have opportunity. May I ever cherish that meekness and humility which shone so illustrious in my divine Saviour, and be always more ready to forgive than to revenge any injury or affront. Keep far from me all pride and haughtiness, all anger and malice. Enable me ever to act the worthy, generous, Christian part, in relieving the necessitous as far as my abilities extend, and in aiding my fellow creatures by my advice, my influence and my earnest endeavours; that the blessing of the poor and afflicted may come upon me, and that I may in some measures resemble Thee, the God of all mercy and the universal Parent of all good.

Fit me for all the various changes which in the course of thy providence I may be called to pass through in this frail uncertain state. Make me ever contented with the whole of my situa-

tion, knowing that all thine appointments are wise and good. Dispose me ever to be thankful for the mercies I enjoy; even the most afflictive circumstances, and to eye a divine and fatherly hand in all thy dealings. By this means, prepare me for every occurrence in life, that whether prosperity or adversity be my lot, I may possess those graces, and acquire those virtues which shall adorn each situation, and which shall enable me to discharge the duty required of me. I know my own insufficiency for these things; I am conscious of my own weakness and frailty. I have in time past been frequently overcome by temptations, even contrary to my own good resolutions. Do Thou, therefore, the Father of spirits, grant me the assistance of thine own Divine Spirit, that I may be enabled by thy strength to perform all these things in a right and acceptable manner. Make all my public religious exercises, and all my private devotions and secret meditations, greatly beneficial to this good purpose. Especially may this present humble address to the throne of thy grace; and the pious acknowledgments I have this day joined in offering Thee, be serviceable to this end.

When I return to my worldly concerns and stated employment in the ensuing week, may it appear by the

whole of my behaviour in them, and the whole of my behaviour in future life, that I have really this day been conversing with God. May this day's retirement from the cares of the world be reflected on with pleasure through the whole of my continuance here. May it even prove a never-failing source of joy and delight when days and weeks shall be at an end, and the uninterrupted enjoyment of Thee, the everlasting source of perfection and happiness, shall be the reward of my labours.

O Thou sovereign Lord of the universe, hear the prayers which have this day been presented unto Thee for those parts of the world which lie buried in darkness and ignorance. Give thy Son the heathen for his inheritance, and the uttermost part of the earth for his possession. Be favourably mindful of my native land, and of all that are connected with it.

May we improve the mercies we enjoy and be long continued to be that happy people, whose protection and defence is ever nigh at hand, the living Lord of heaven and earth. May those who are connected with me in the bonds of nature and friendship, be related to thee in the bonds of an everlasting covenant, well ordered in all things and sure. May those from

whom I have received favours, be abundantly blessed and rewarded by Thee. May all those who wish me ill, if any such there be, obtain the same forgiveness from God which I hope and expect to obtain. Bless the family to which I stand related. May every member of it be a living member of Jesus Christ.

May the return of every such sacred opportunity as I have this day enjoyed, be embraced by me with the greatest readiness, and improved to the most valuable of all purposes, the helping forward my preparation for heaven and eternal happiness. May I make all the events which befal me in life, conducive to the same important end, that my meetness for future glory may be continually increasing the longer I remain here below.

With such holy thoughts and devout dispositions, I would lay myself down to receive the refreshment of sleep during the ensuing night, committing myself, and all for whom I am concerned to thine almighty protection and care. O thou Guardian of Israel, who neither slumberest nor sleepest, keep far from this dwelling, and from all who reside in it, all dangers and terrors during the silent and defenceless hours of rest, and cause us all to awake in the morning in health and strength,

refreshed with the comfortable repose of this night, and qualified to engage in those duties which may lie before each of us on the ensuing day.

This, my evening sacrifice of prayer and praise, I offer to Thee, the supreme Lord of heaven and earth, in the name of thy well beloved Son, Jesus Christ, through whom I would ascribe unto Thee, as is most justly due, the kingdom, the power, and the glory, for ever and ever.—Amen.

Devotions for Monday morning.

HYMN 12. L. M.—*Newry.*

1 AWAKE my soul, and with the sun
Thy daily course of duty run;
Shake off dull sloth and early rise
To pay thy morning sacrifice.

2 Redeem thy mispent time that's past;
Live this day, as if 'twere thy last:
To improve thy talents take good care
'Gainst the great day thyself prepare.

3 Let all thy converse be sincere,
Thy conscience as the noonday clear:
Think how the all-seeing God, thy ways
And all thy secret thoughts surveys.

4 Wake and lift up thyself, my heart,
And with the angels bear thy part;
Who all night long unwearied sing,
Glory to thee, eternal King.

5 I wake, I wake, ye heavenly choir;
May your devotions me inspire;
That I like you my age may spend,
Like you may on my God attend.

6 May I like you, in God delight,
Have all day long my God in sight;
Perform like you my Maker's will;
O! may I never more do ill.

7 Glory to Thee, who safe has kept,
And hast refresh'd me while I slept:
Grant, Lord, when I from death shall wake,
I may of endless life partake.

8 Lord, I my vows to thee renew;
Scatter my sins as morning dew;
Guard my first spring of thought and will,
And with thyself my spirit fill.

9 Direct, controul, suggest this day,
All I design, or do or say,
That all my powers, with all their [might,
In thy sole glory may unite.

10 Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above, ye angelic host;
Praise Father, Son, and Holy Ghost.

O most great, most gracious, and most glorious God! The Almighty Maker and all-wise Governor of the universe! The Father, the Friend and

Saviour of mankind! All possible excellence is centered in Thee; all real and substantial good streams forth from Thee: and under a lively sense of thine adorable perfections, thine inexhaustible fulness, and unlimited bounty, would I this morning come before Thee to offer Thee the tributes of praise and thanksgiving, and to present my prayers and supplications at the throne of thy grace.

Adored be that power and goodness, which at first produced me into being, and whereby I have been constantly supported and liberally supplied with all things needful to my comfortable subsistence in this present state. I thank Thee particularly for the safety and repose of the last night; that I then laid me down and slept, and have awoke this morning in health and peace, because thou hast sustained me. Thus far, O Thou Preserver of men, hast Thou been pleased to spare my forfeited life; and numberless as my sins and provocations against Thee have been, Thou art still following me with thy mercies and favours. O let me not despise the riches of thy goodness, and forbearance, and long suffering, or forget that it is the design of all to lead me to repentance.

Blessed be thy name for the encouragement thou hast given me to repent

of my sins, by the kind assurances of thy readiness to pardon and accept of all who are truly penitent. Blessed be thy name, that, unworthy as I am of the common bounties of thy providence, thou hast freely offered to my acceptance, a share in the far richer treasures of thy grace. Never can I enough admire that unexampled love which thou hast manifested towards us, apostate creatures, in sending thy only begotten Son into the world, that we might live through him: that we might be formed to a life of holiness here, by the influence of his word and spirit, and raised, at length, by his mighty power, to a life of eternal glory and felicity in another and a better world. O suffer me not to neglect that great salvation which he has brought within my reach; but make me duly solicitous to secure an interest in it, by such a lively faith in him, as shall effectually engage me to devote myself to him in all the ways of holy obedience.

Help me, O God, to live under a constant sense of my absolute and entire dependence upon Thee, as well as of my unspeakable obligations to Thee; and impart to me those powerful influences of thy grace, which are necessary to enable me to mortify my sinful inclinations, to bear afflictions as I ought, to make a right use of every

mercy and enjoyment, and to discharge the various duties of life in a holy and acceptable manner. And whatever portion of time thou mayest allot me on earth, enable me to redeem it from vanity and sin; and to employ it so as may turn to the best account, not only in the life that now is, but in that also which is to come. May I be making daily advances in all wisdom, righteousness, and goodness, in piety and purity, in humility and meekness, in contentment and heavenly-mindedness. Let me not be anxiously careful about the things of this life; what I shall eat, or what I shall drink, or wherewithal I shall be clothed; but let me seek, in the first place, the blessings of thy kingdom, and the righteousness which thou requirest, as the necessary qualification for the enjoyment of them; depending upon thy promise, that all these things—so far as they are needful, shall then be added to me.

Keep me this day in innocence, and in love to Thee, and to all about me. In all my ways let me acknowledge Thee, and do thou direct my paths. Teach me to guide my affairs with discretion; and in every respect to act in a manner suitable to the station wherein thy providence has placed me, and to the general relations which I sustain.

Bless the family to which I belong; and all my dear relatives and friends, whether near or at a distance. May we be all interested in thy peculiar favour and friendship; faithful in our duty to Thee here on earth, and happy in the enjoyment of Thee hereafter in heaven. All which, and whatever else thou seest needful and proper for me, for them, and for all mankind, I humbly entreat, for thy goodness' sake in and through Christ Jesus thy Son, who has taught us to address Thee, under the endearing character of "Our Father who art in heaven," &c.

Devotions for Monday evening.

HYMN 13. L. M.—*Evening Hymn.*

1.

GLORY to Thee, my God, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Under the shadow of thy wings.

2.

Forgive me, Lord, for thy dear Son,
The ills that I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

3.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Triumphing rise at the last day.

4.

O may my soul on Thee repose, [close:
And with sweet sleep mine eyelids
Sleep, that may me more vigorous make,
To serve my God, when I awake.

5.

When in the night I sleepless lie, [ply:
My soul with heavenly thoughts sup-
Let no ill dreams disturb my rest,
No powers of darkness me molest.

6.

Let my blest Guardian, while I sleep,
His watchful station near me keep,
My heart with love celestial fill,
And guard me from the approach of ill.

7.

May he celestial joys rehearse,
And thought to thought with me converse,
Or, in my stead, all the night long,
Sing to my God a grateful song.

8.

Lord let my soul forever share,
The bliss of thy paternal care;
'Tis heaven on earth, 'tis heaven above,
To see thy face, to sing thy love.

9.

O when shall I, in endless day,
For ever chase dark sleep away,
And hymns divine with angels sing,
Glory to Thee, eternal King.

10.

Praise God, from whom all blessings flow,
Praise him, all creatures here below,
Praise him above, ye angelic host;
Praise Father, Son, and Holy Ghost.

O Lord, my God, Thou art ever merciful and gracious. Thou causest the outgoings of the morning and of the evening, to rejoice over me. I desire, at this time, with a grateful sense of the numberless favours Thou hast conferred upon me, and art continually renewing, day by day, to offer Thee my evening sacrifice of prayer and thanksgiving. Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and Redeemer.

I adore Thee as the author of my life and being; as the former of my body, and the Father of my spirit. I bless Thee, that Thou hast made me a reasonable creature, hast designed me for immortality, and hast placed me here in a state of discipline, in order to train me up by a variety of exercises and trials, experiences and improvements, for the business and blessedness of another and a better state.

And though I have in many instances acted in a manner unbecoming the dignity of my rational nature, and

been far from answering, as I ought, the great ends of my creation; yet, blessed be thy name, Thou hast not dealt with me according to my deserts, but continually, hitherto, hast Thou upheld my soul in life; and thy visitation hath preserved my spirit. I thank Thee, O Lord, for the watchful care and kind supplies of thy providence, for my health and strength, for my food and raiment, for my relatives and friends, and all my social advantages and enjoyments.

But more especially would I praise Thee for the advantages and opportunities Thou hast afforded me, for improving in the knowledge and practice of true religion; for obtaining the pardon of my sins, and an interest in thy forfeited favour, through the mediation of thy Son; and for securing a title to that glorious inheritance, to the lively hope of which Thou hast begotten us again, by his resurrection from the dead:—an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith, unto salvation. Suffer me not, I beseech thee, to receive thy grace in vain; but teach me so highly to value, and so diligently to improve all my present privileges and advantages, as that I may be prepared and

qualified for those still greater blessings, which Thou wilt hereafter bestow on them that love and serve Thee.

Forgive me, O Thou Father of mercies, that I have hitherto made Thee such unsuitable returns for thy great love and goodness; that I have lived so much a stranger to Thee; that I have loved Thee no more, and served Thee no better; that I have been so negligent in the discharge of my social and relative duties, and so careless, even about my own highest concerns, my spiritual and everlasting interests. Pardon all the innumerable transgressions and provocations of my past life; and particularly whatever Thou hast seen amiss in my temper or conduct this day. Give me that godly sorrow for sin which worketh repentance unto salvation, needing not to be repented of; and enable me to act a wiser and a better part in all respects for the time to come.

Create in me a clean heart, O God, and renew a right spirit within me. And by the efficacy of the exceeding great and precious promises of thy word, and the influences of thy blessed Spirit, may I not only escape the corruptions that are in the world, through lust, but be transformed into the image of thy moral perfections, and become a partaker of a divine na-

ture. For this purpose let me give all possible diligence to add to my faith fortitude, and to fortitude prudence, and to prudence temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness universal charity, that so these things being in me, and abounding, I may be neither inactive nor unfruitful in the knowledge of Jesus Christ my Lord. Thus let me make my calling and election to the privileges and hopes of the gospel, sure and steadfast; as knowing that if I do these things I shall never fall, but that an entrance shall be administered unto me abundantly into the everlasting kingdom of my dear Lord and Saviour Jesus Christ.

Make me particularly mindful of the duties I owe to those with whom I am especially connected by the ties of relation or friendship, and help me to take the most prudent and effectual means to promote their comfort and welfare. I would commend them as well as myself, to thy blessing and favour. Direct us, O Lord, by thine unerring wisdom; defend us by thine almighty power and provide for us by thy never-failing goodness, through the various scenes and changes of this transitory state: be our support and comfort in the awful hour of death, and our everlasting

portion and happiness beyond the grave.

I would likewise, O most merciful God, recommend to thy gracious regard, the whole world of mankind. Pity their follies and infirmities; deliver them from their sins, and from all those evils that are the fruits of sin. Be favourably mindful of my native land, and of all that are connected with it. Preserve our rights and liberties, both civil and sacred; and let truth, righteousness, and peace, flourish and prevail amongst us. May our magistrates, supreme and subordinate, rule in thy fear, and be the ministers of God unto us for good. Have mercy on the sick and afflicted, provide for the poor and needy, and do good unto all as their various cases and necessities may require.

As Thou hast brought me to the close of this day in safety, so I beg the continuance of thy care and protection this night. Watch over me, O Thou Preserver of men, in my defenceless moments, and, after quiet and refreshing sleep, raise me up in the morning, fitted for the duties and events of another day. And when this succession of days and nights shall be no more, receive me into that state, where I shall serve Thee without intermission, and yet without weariness, through a long, happy and endless day.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, forever and ever.—Amen.

Devotions for Tuesday morning.

HYMN 14. L. M.—*New Sabbath.*

1 ARISE, my soul! with rapture rise!
And, fill'd with love and fear, adore,
The awful Sovereign of the skies,
Whose mercy lends me one day more.

2 And may this day, indulgent Power!
Not idly pass, nor fruitless be;
But may each swiftly flying hour
Still nearer bring my soul to Thee.

3 But can it be? that power divine
Is thron'd in light's unbounded blaze;
And countless worlds and angels join
To swell the glorious song of praise:

4 And will he deign to lend an ear,
When I, poor abject mortal, pray?
Yes, boundless goodness! he will hear,
Nor cast the meanest wretch away.

5 Then let me serve Thee all my days,
And may my zeal with years increase;
For pleasant, Lord, are all thy ways,
And all thy paths are paths of peace.

Almighty and most merciful Father! Thou art the great parent of the universe, and the supreme Lord of all, by whom all things were created at first,

and are continually supported and governed. I adore the glorious perfections of thy nature, the boundless power, wisdom and goodness which thou hast displayed in all Thy works, and most gratefully acknowledge the liberal communications of thy bounty and beneficence to me, who am unworthy of the least of thy mercies. I bless Thee for every instance of thy kindness and favour that I have experienced through all my past life, and particularly for the watchful care of thy good providence, by which I have been secured from the dangers of the last night, and brought to see the light of another day, in peace and comfort.

Thy mercies, O Lord, are new unto me every morning; great is thy faithfulness! And hence it is that I am not consumed, even because thy compassions fail not. Shouldst Thou have dealt with me according to the number and weight of my transgressions, I should have long since been stripped of all my forfeited enjoyments, and have been wretched indeed beyond all conception, and beyond all hope of being restored to thy favour.

But blessed be thy name, I am still continued in the land of the living, a monument of thy patience and forbearance; furnished with a variety of good things relating to the life that

now is, and encouraged to hope for far better blessings in the life to come, through thy wonderful love and grace manifested to a sinful world, by thy Son Jesus Christ. With admiration and gratitude would I contemplate the wise and gracious method thou hast contrived for recovering lost sinners to thyself, by the teaching and example, the sufferings and death, the resurrection and ascension of this our once abased, but now glorified Redeemer; who is able to save even to the uttermost, all that come unto Thee by him; seeing that he ever lives to make intercession for us.

Grant me, O most merciful God, an interest in the benefits of his mediatorial undertaking. Help me to seek and secure the blessings of pardon, peace and eternal life, by a cheerful compliance with those terms of repentance, faith and new obedience, on which they are offered to my acceptance. Enable me rightly to value and carefully to improve all my present privileges and all my future prospects as becometh a Christian. And by that grace of thine, which bringeth salvation to men, teach me to deny all ungodliness and worldly lusts, and live soberly, righteously and piously in this present world: looking for that blessed hope, even the glorious appearing of

the great God and our Saviour Jesus Christ; who gave himself for us to redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works.

Being bought with a price of such inestimable value, O let me never live as if I were at my own disposal; but engage me to serve and glorify Thee, not only with my body but with my spirit, which are thine. Let me choose Thee, O Thou greatest and best of beings, as my Lord and my God, my guide and my guardian, my portion and felicity; and let me cheerfully resign myself to be governed, directed and disposed of by thine unerring wisdom, and according to the good pleasure of thy goodness.

Help me this day, and every day, so to walk as to please Thee, and to be constantly improving in the divine life and likeness. Keep me by thy grace, from falling into sin, which is the greatest of all evils; then may I be assured that Thou wilt preserve me from every thing else that might do me hurt; and even cause all things to work together for my good. Prepare me for the general scenes and changes that may lie before me in this variable and transitory state, and especially, for that great and most important change, which I must pass through by death.

Teach me to live always as I shall wish to have lived when I come to die. At that awful season, put strength and confidence into my departing spirit; and after death receive me into thy more immediate presence, where there is fullness of joy; to dwell at thy right hand, where there are pleasures forever more.—Amen.

Devotions for Tuesday Evening.

HYMN 15. L. M.—*German Air.*

1 WHEN restless on my bed I lie,
Still courting sleep, which still will [fly,
Then shall reflection's brighter power
Illume the lone and midnight hour.

2 If hush'd the breeze and calm the tide,
Soft will the stream of mem'ry glide,
And all the past, a gentle train,
Waked by remembrance, live again.

3 If loud the wind, the tempest high,
And darkness wraps the sullen sky,
I muse on life's tempestuous sea,
And sigh, O Lord, to come to thee.

4 Toss'd on the deep and swelling wave,
O mark my trembling soul and save!
Give to my view that harbour near,
Where thou wilt chase each grief and fear!

Most great and glorious God! with all humility and reverence, would I

prostrate myself before Thee, under a deep and affecting sense of thy majesty, and my own meanness; of thy bounty, and my indigence; of thy holiness, and my guilt.

Without Thee, O Lord, I am nothing, I have nothing, and can do nothing. Upon Thee do I constantly depend for life, and breath, and being. I need the perpetual exertion of thy power for the continuance of my existence; and the support of my faculties; I need thy wisdom to direct my uncertain steps, thy goodness to supply my daily wants, thy mercy to pardon my numberless sins, and thy grace to assist me in the discharge of my duties. And I would rejoice that Thou art ever ready to aid and befriend me.

Most gratefully must I acknowledge that hitherto Thou, O Lord, hast helped and sustained me; provided for my necessities both of soul and body; caused thy goodness daily to pass before me; afforded me a plenty of the means of grace, and raised me, by the gospel of thy Son Jesus Christ, to the hopes and prospects of eternal glory. Bless the Lord, O my soul, and all that is within me, praise and magnify his holy name! Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from

destruction, and crowneth Thee with loving-kindness and tender mercies.

What reason have I, great God, to lament that my heart has been no more affected with a sense of thy goodness; that I have foolishly slighted, and in many instances, abused thy favours; and not only neglected thy service, but acted in direct opposition to thy holy nature and will! I have neither obeyed nor loved Thee as I ought; but have rebelled against thy sovereign authority, and made the most unworthy returns for all the expressions of thy paternal tenderness.

O Lord, God, gracious and merciful! Pity my infirmity, and pardon my sins. And though I have so long, so often, and so ungratefully offended Thee, yet cast me not off from thy favour, but effectually recover me from my wanderings to thyself. Help me to renounce and detest whatever is displeasing in thy sight; and with my whole heart, to return and cleave unto Thee. And enable me, I beseech Thee, unfeignedly to comply with those merciful terms on which the blessings of the gospel are offered to me, that so I may be accepted of Thee in the beloved, and blessed with all spiritual blessings in heavenly things and places, in Christ Jesus.

I would desire daily to be making

some advances in religious knowledge, by reading, meditation, and a diligent use and improvement of all those helps with which I am, or may be, furnished for this purpose. Grant that the more I know of thy nature, thy will, and thy grace, the more I may be disposed to love thee, with all my heart, and soul, and mind, and strength; to yield a cheerful compliance to thy sovereign will, and to hope and trust to rejoice and delight myself in Thee.

And whilst I am endeavouring to fulfil the first and great commandment, by making Thee, O most glorious and gracious God, the object of my supreme veneration and affection, submission and confidence, suffer me not to forget the second, which is like unto it, of loving my neighbour as myself. I would labour to cultivate a sincere good will for all mankind; fervently wishing the happiness of every one; rejoicing in that tender love which thou exercisest towards all thy creatures, and cheerfully contributing whatever lies in my power to relieve the distresses and to promote the welfare of those that are round about me. Especially would I desire to be found in the discharge of those duties and obligations which result from the particular station, circumstances, and relations wherein thy providence has placed me.

Accept of my thanksgivings for the mercies of the day past, which thou hast added to the sum of all my past favours. Long as I live will I praise the Lord, and magnify thy holy name while I have any being. Pardon whatever has been amiss in my disposition or behaviour this day; and enable me to be more upon my guard against offending Thee for the time to come.

And now, Lord, what wait I for? Truly my hope is in Thee and under the shadow of thy wings will I put my trust. Watch over me this night. Suffer not any evil thing to come nigh this dwelling. May I lie down in thy fear, be refreshed with seasonable rest and sleep, and arise in thy favour fitted and disposed for the duties of the following day. And grant that every day which thou shalt please to add to my life on earth, may be so spent and improved as to increase my fitness for the joys and glories of the heavenly state; through the mediation of Jesus Christ thy Son, in whose most comprehensive words, I continue to pray for myself, and for all my brethren of mankind, as "Our Father," &c.

Devotions for Wednesday Morning.

HYMN. 16. L. M.—*Litchfield.*

1 IN sleep's serene oblivion laid,
I safely pass'd the silent night;
Again I see the breaking shade,
I drink again the morning light.

2 New born, I bless the waking hour,
Once more with awe rejoice to be;
My conscious soul resumes her power,
And springs my guardian God to thee!

3 O guide me thro' the various maze,
My doubtful feet are doomed to tread;
And spread thy shield's protecting blaze
Where dangers press around my head.

4 A deeper shade will soon impend,
A deeper sleep mine eyes oppress;
Yet then thy strength shall still defend,
Thy goodness still delight to bless.

5 That deeper shade shall break away,
That deeper sleep shall leave mine eyes;
Thy light shall give eternal day—
Thy love the rapture of the skies!

O Thou infinitely great and adorable Majesty of heaven and earth! Thou art ever present in all parts of thy vast dominions, and not far from any of thy creatures. Thou knowest my downsitting and mine uprising:

thou understandest my thoughts afar off, thou compassest my path and my lying down, and art acquainted with all my ways.

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? I am convinced, O Lord, that it is as impossible to escape the notice of thine eye, as it is to subsist without thy supporting hand, or to be happy without thy favour. For even the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee. O that I may be therefore careful to set the Lord always before me; to remember wherever I am, and whatever I am about, that thou God seest me; to live under a constant sense of my necessary dependence upon Thee, and of my numberless obligations to Thee; and accordingly to seek thy favour with my whole heart, and to dread thy displeasure above all things!

How deeply indebted am I to that goodness of thine which at first produced me into being, and has hitherto upheld me in life, preserved me from perpetual dangers, seen or unseen, and given me so many days of comfort and nights of repose! How precious are thy thoughts of kindness and acts of mercy unto me, O God! How great is the sum of them! If I attempt to count

them they are more in number than the sand. When I awake, I am still with Thee; and see new occasions every morning to meditate on thy unwearied tenderness and care. But my highest obligations are to thy sovereign grace, for supplying me with the means of religious instruction; for affording me the most desirable helps and advantages both for knowing and doing thy will; and for setting before me the views and hopes of immortal life and happiness in the gospel of thy Son, Jesus Christ. Blessed be thy name for all thou hast done, art doing, and (if my sins prevent not the effects of thy goodness) wilt continue to do for my temporal, spiritual and eternal welfare. Lord help me to fall in with thy gracious and merciful designs; and let me not frustrate them by my own carelessness, ingratitude and rebellion against Thee.

Give me good Lord, a just sight and sense of my unworthiness, folly and guilt. What I know not, teach Thou me; and whereinsoever I have done iniquity, or acted contrary to any of the laws of piety, truth, charity, or sobriety, may I do so no more. Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting.

Keep me this day, and every day, from sinning against Thee. May I live in thy fear all the day long, and be always on my guard against the many snares and temptations with which I am surrounded. Help me to keep my heart with all diligence; knowing that from thence are the issues of life. Let no vain thoughts, or corrupt imaginations, be harboured in my mind. Let me not give way to any unruly passions, or inordinate affections. Let me set a watch at the door of my lips, and take heed that I offend not with my tongue. Suffer me not, I beseech Thee, to fall into any irregularity of conduct. May I daily walk with Thee in a course of holy living, so as to approve myself in thy sight; and not only from a principle of godly fear, solicitously avoid whatever is offensive to thy holy majesty, but from the nobler principle of love, make it my supreme delight to serve, and imitate, and please Thee.

Prepare me, O Lord, for all the occurrences of the day. Teach me to see and own thy hand in every mercy and enjoyment. Or if Thou sufferest any trouble or affliction to befal me, help me in a becoming manner to submit to thy will, believing that it is good for me to be afflicted, and endeavouring, by a wise improvement of thy chastisements, to become a partaker of thy holiness.

Give me a sympathetic sense of the sufferings of others; and do Thou, O God, pity and relieve them. Mercifully comfort such as are cast down; and be a present help to them that are in trouble. Let thy blessing be upon every member of the family to which I belong. Assist us all in the faithful discharge of our respective duties, and make us mutual blessings to each other. Guide us by thy counsel through life, and afterwards receive us to glory. All which I humbly entreat for thy mercy's sake in Christ Jesus; through whom I would ascribe to thy divine majesty, all honour and glory, thanksgiving and praise, both now and forevermore.—Amen.

Devotions for Wednesday Evening.

HYMN 17. P. M.—*Evening.*

1 ERE I sleep, for every favour,
This day show'd by my God,
I do bless my Saviour.

2 Leave me not, but ever love me;
Let thy peace be my bliss,
Till Thou hence remove me.

3 Thou my Rock, my Guard, my Tower;
Safely keep, while I sleep,
Me with all thy power.

4 And whene'er in death I slumber,
Let me rise, with the wise,
Counted in their number.

Great and gracious God! Thy mercies are new unto me every morning, and thy faithfulness every evening. Through thy good hand upon me, I am now brought to the close of another day, and would take this occasion to reflect with gratitude on thy great and undeserved goodness to me all the days of my past life; to acknowledge my obligations to Thee for all that I am, and have, and my entire dependence upon Thee for all that I need, and for all that Thou hast encouraged me to hope for, humbly entreating that Thou wilt enable me to honour and praise Thee, to love and serve Thee as the most excellent, amiable and beneficent of all beings, my father and friend, my Lord and my God.

With shame and sorrow must I confess myself utterly unworthy of thy mercies, and lament that I have made no better improvement of them; and that the God in whose hand my breath is, and whose are all my ways, I have not glorified as I ought. I would grieve that I have lived so unmindful of Thee and of thy benefits, so forgetful of my duty to Thee, and to my fellow creatures, and so neglectful of my

own highest interests. How much of my precious time have I wasted and mispent, in following after lying vanities! How careless have I been of my temper and conduct, of the due government of my thoughts and affections, my words and actions! And in how many instances have I positively offended Thee, acted injuriously to others, or done wrong to my own soul.

Thou, O Lord, knowest all my foolishness, and my sins are not hid from Thee. Give me also a just sense of their number, aggravations and malignity. Help me truly and sincerely to repent of them, so that I may be entitled to the pardon and remission of all my transgressions, through the redemption that is in Christ Jesus thy Son. Blessed be thy name that, great and grievous as my offences against Thee have been, Thou hast not left me in a helpless and hopeless state, but that there is mercy and forgiveness with Thee that Thou mayest be feared, and that in thy right hand there is plenteous redemption.

Blessed be thy name for the covenant of grace and peace which Thou hast established with us as the sinful children of men, in thy Son's blood; wherein the promises of pardon, acceptance and eternal life, are made to those who return unto Thee in the way of repentance, faith and new obedience; and the

assistance of thy Holy Spirit is offered to all that ask it. O that I may be enabled so to comply with the terms of this covenant as to be entitled to an interest in its inestimable blessings; and may I study to make a proper improvement of them by a continual progress in grace and holiness.

I would desire to redeem the time that I have lost, by applying myself, with increasing diligence, to the practice of my duty, in its whole extent. Make me more faithful and constant in thy service, and more ready to every good work, than I have hitherto been. May true wisdom and piety, justice and mercy, temperance and patience, humility and meekness, adorn the whole remainder of my life. And whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, may I so think of these things as to make them the comstant objects of my pursuit and practice.

Keep me, O Lord, steadfast to my covenant engagements. Help me to maintain my integrity, and to persevere in the practice of piety and virtue amidst all those temptations to evil, by which I may be assaulted, from within

or from without. Let no worldly allurements or terrors turn me aside from the straight path of my duty. Let me esteem the pleasures of religion and a good conscience as incomparably superior to all sensual pleasures, or criminal indulgences. Suffer me not to be anxiously careful about any inferior or temporal concerns, so as to neglect the one thing needful, the great business of religion and the security of my immortal interests. But help me good Lord, to be every day making some preparation for my approaching change, and for appearing before Thee with acceptance, when after death, I shall be called to judgment. And by a patient continuance in well doing, may I so seek for honour, glory and immortality, as in the end to obtain eternal life.

Pity and reform a world that lies in wickedness. Direct our common and national concerns, so as may be most conducive to the public welfare. Support, relieve, and comfort the afflicted. Remember all my dear relations and friends: make them heirs of the grace of life; partakers of thy special favour here, and of eternal glory in the world to come.

O Thou great Shepherd of Israel, who never slumberest nor sleepest! Take me I beseech Thee, into thy pro-

tection this night and defend me from all dangers and disasters. Let me lie down in peace with Thee, with my own conscience, and with all mankind. Refresh my body with comfortable rest and sleep, that in the morning I may be fitted and disposed with renewed vigour to serve Thee, and discharge the duties of my station. Be Thou my God and Guide through life, my support and comfort in death; and after death my everlasting portion and felicity.

And now unto him who is able to do for me far more exceedingly than I can ask or think, be glory through Christ Jesus, world without end.—Amen.

Devotions for Thursday Morning.

HYMN 18. C. M.—*St. Olives.*

1 TO Thee let my first off'rings rise,
Whose sun creates the day,
Swift as his gladening influence flies,
And spotless as his ray.

2 This day thy fav'ring hand be nigh!
So oft vouchsaf'd before!
Still may it lead, protect, supply,
And I that hand adore.

3 If bliss thy providence impart,
For which resign'd I pray,
Give me to feel the grateful heart,
And without guilt be gay.

4 Affliction should thy love intend
As vice or folly's cure,
Patient, to gain that gracious end,
May I the means endure.

5 Be this, and ev'ry future day,
Still wiser than the past;
And when I all my life survey,
May grace sustain at last.

O Lord God Almighty! Thou art the blessed and only potentate; the King of kings, and Lord of lords; the great Creator of heaven and earth; the sovereign Lord and proprietor of the universe. The heavens are thine, with all their hosts; the earth also is thine, with the fulness thereof; the world, and they that dwell therein. In thy hand is the soul of every living thing, and the breath of all mankind. Thy dominion is an everlasting dominion; and thy kingdom is from generation to generation. Thou dost according to thy own will amongst the armies above, and amongst the inhabitants of this lower world; and there is none that can stay thine hand, or that may say unto Thee, what dost Thou?

But, blessed be thy name, this thy uncontrollable power is constantly directed by unerring wisdom, and exerted in effecting the purposes of thy boundless goodness. So that there is the most

abundant reason for all thy intelligent creatures to rejoice that the Lord God omnipotent reigneth; and in this joy I would bear my part.

I adore Thee, O Lord, as the author of my being, the God of my life, and the length of my days. I acknowledge myself obliged by all Thou hast done for me in my creation, preservation, and redemption, to serve Thee with fidelity and zeal. In thy continued care and kindness would I cheerfully confide and quietly acquiesce in thy all wise disposals; being convinced of thy absolute right to rule over me, and to do with me as Thou pleasest; and that whatever Thou appointest is fittest and best. And accordingly to Thee, my heavenly Sovereign, do I this morning lift up my eyes, earnestly desiring to learn thy will, to seek thy face, and to obtain thy favour.

I thank Thee, that Thou hast given me a law to be the rule of my life and conduct: that Thou hast by thy united lights of nature and of scripture, taught me what is good, and what Thou the Lord my God requirest of me; even to do justly, to love mercy, and to walk humbly with Thee my God. I thank Thee, that as thy laws are most reasonable and excellent in themselves, so they are enforced by the most engaging and endearing motives; and that Thou

hast made it as much my interest as it is my duty to serve Thee.

Most deeply would I lament my guilt and folly in having lived so unmindful of Thee and thy laws; in having despised thine authority, abused thy goodness, and counteracted thy gracious and benevolent intentions in my favour. Mercifully pardon and forgive whatever has been amiss in my past temper and conduct, and enable me to rectify it, by a course of new and better obedience for the time to come. I desire to renounce all those foreign lords that have too long had dominion over me; and would now consecrate myself afresh to Thee; all that I am, and all that I have; the members of my body and the faculties of my soul; my worldly possessions, my time, my talents, and my influence over others, to be employed in thy service, and used for the advancement of thine honour and interest in the world.

Yet from a sense of my own weakness, and after many lamentable proofs of the instability of my good resolutions, I am forced to give up all self trust and confidence; and would earnestly seek the aids of thy grace, which alone is sufficient for me; begging that Thou wilt manifest thy strength, in my weakness. Deliver me, O God, by thy mighty power, from the dominion and

tyranny of every worldly and fleshly lust; from the bondage of corrupt habits, the influence of vain customs, and the contagion of evil examples. Fix the great principles of religion deeply upon my heart. Fill my soul with good affections towards thyself, and towards all my fellow creatures; and may the whole of my conduct be governed and regulated thereby. Also enable me so to improve all the dispensations of thy providence, the instructions of thy word, and the influence of thy Spirit, as to be daily advancing from grace to grace, and from strength to strength, till I shall appear at length perfect before Thee in Zion.

To Thee, O God, who hast kept me the night past, and caused the light of another morning to open with comfort upon me, would I again commend myself, entreating the continuance of thy kind and favourable regard this day. Preserve me from the snares and dangers to which I may be exposed, and especially from the sins which most easily beset me. Quicken me to the discharge of the several duties that may lie before me, and prepare me for whatever occurrences I may meet with, whether prosperous or adverse.

Remember all my relations and friends, to do them good. Forgive my enemies, if I have any, and enable me

to forgive them. Pity and relieve those that are in distress; and suit thy blessings to the wants, capacities, and qualifications of all thy creatures. Graciously hear these my humble requests, which I offer up to Thee, in the name of Jesus, the Son of thy love; to whom, and through whom to Thee, O heavenly Father, I would ascribe everlasting praises.—Amen.

Devotions for Thursday Evening.

HYMN 19. C. M.—*Brattle-Street.*

1 DREAD Sov'reign, let my ev'ning song
Like holy incense rise;
Assist the off'rings of my tongue
To reach the lofty skies.

2 Through all the dangers of the day
Thy hand was still my guard,
And still to drive my wants away,
Thy mercy stood prepar'd.

3 Perpetual blessings from above
Encompass me around,
But O, how few returns of love
Hath my Creator found!

4 What have I done for him who died
To save my wretched soul?
How are my follies multiplied,
Fast as my minutes roll!

5 Lord, with this guilty heart of mine,
To thy dear cross I flee,
And to thy grace my soul resign,
To be renew'd by Thee.

6 Sprinkl'd afresh with pard'ning blood,
I lay me down to rest,
As in th' embraces of my God,
Or on my Saviour's breast.

Holy, holy, holy Lord God Almighty, who art, and wast, and art to come! Thou art the righteous Lord, who lovest righteousness and hatest iniquity. Thy countenance beholdeth the upright with the most favourable regard; but Thou hast no pleasure in wickedness, neither shall evil dwell with Thee. Yet, notwithstanding thine irreconcileable aversion to sin, Thou art nevertheless kind and compassionate to returning sinners, slow to anger, and of great mercy; not willing that any should perish, but that all should come to repentance.

With shame and sorrow for the numberless sins and offences of my past life, and particularly for what I have thought, or said, or done amiss this day, would I now humble myself before Thee, admiring that goodness and patience of thine, which I have so ungratefully abused; entreating an in-

terest in thy forgiving mercy, and a restoration to thy forfeited favour; and resolving in the strength of thy grace, to depart from all iniquity, and to regulate my future temper and conduct in a manner more agreeable to thy holy nature and will.

Enable me, O Thou great pattern of all moral excellence, to purify myself, as Thou art pure, to hate all sin with a perfect hatred, effectually to renounce and forsake every evil way, and to return unto Thee with my whole heart. As Thou, who hast called me to the profession and privileges of true religion, art holy, so may I be holy in all manner of conversation. Help me, I beseech Thee, to cleanse myself from all pollutions both of the flesh and of the spirit, and to perfect holiness in thy fear.

Thou hast given us a perfect rule to walk by; but alas! how exceedingly defective is our best obedience! Who can understand his errors? Cleanse thou me from secret faults. And though I can never hope, in this weak state of flesh and blood, to be free from all infirmities and miscarriages, yet, blessed Lord, keep back thy servant from presumptuous sins: let them not have dominion over me, but may I so live as to maintain my integrity, and to be accounted upright before Thee; being in-

nocent from all great and allowed transgressions. Give me, O God, such views of thy greatness and goodness and especially of thy love and mercy to a lost world, through thy Son Jesus Christ, as may fill my soul with reverence and admiration; with love and gratitude, with hope and confidence; as may draw out my strongest desires after Thee, and engage me to repose and delight myself in Thee. Help me to yield an unreserved obedience to all thy commands, and an humble submission to all the diposals of thy providence. Let me always live and act under a sense of thy presence, and be careful to keep up such a daily intercourse and communion with Thee as may tend to cherish every pious disposition and affection, to fit me for nearer approaches to Thee, and an uninterrupted enjoyment of Thee in the world to come. Teach me, O thou Father of Spirits, seriously to consider the nature of my own soul, and to set a suitable value upon it. Conscious of the dignity and importance of this immortal principle, let me labour and resolve to secure its happiness, whatever present gratifications are to be resigned, or whatever temporal sufferings are to be endured to that end. Help me so to cultivate and improve my understanding, and so to govern my affections, pas-

sions, and appetites, as shall not only prevent me from injuring myself or others, but best answer the great ends of my creation, and promote my noblest satisfaction and enjoyment. May I be clothed with humility and decked with the ornament of a meek and quiet spirit, which is in thy sight of great price. May I be temperate in all things, pure in heart and chaste in conversation; maintaining a fixed abhorrence of all prohibited sensual indulgences. May I learn, in whatsoever state I am, therewith to be content; and let patience have her perfect work, that I may be complete and entire wanting nothing.

Give me, likewise, I beseech Thee, O Thou lover of righteousness, peace and truth, a proper temper towards my fellow creatures. Make me careful to render unto all their dues, and to provide things honest in the sight of all men. May I take pleasure in doing every good office in my power to all around me, and especially to those with whom I am most nearly connected by the ties of natural relation, affinity or friendship. And grant that in my general conduct, I may act under the influence of that wisdom which is from above; which is first pure, and then peaceable, gentle and easy to be entreated, full of mercy and of good fruits,

without partiality and without hypocrisy.

Extend thy merciful regard to the whole world of mankind. Send the light of thy glorious gospel to the most distant parts of the earth; and make it every where effectual to enlighten the ignorant, to reclaim the vicious, and to promote the knowledge of divine truth, and the practice of universal holiness amongst men. Dwell in this land of my nativity; be Thou the watchful guardian of our rights and liberties; reform us from the highest to the lowest, and delight over us still to do us good. Relieve and comfort all that are in distress. Succeed the labours of the honest and industrious; cause the earth to bring forth her increase in due season, and satisfy our poor with bread.

Accept, good Lord, of my grateful acknowledgment for all the blessings, spiritual and temporal, personal and relative, with which thou hast favoured me thus far in life, and particularly for the mercies of the day past. I would take encouragement from hence cheerfully to confide in the continuance of thy care and kindness. Into thy hands I commit the keeping of myself, and of all that are most dear to me this night. Protect us, if it be thy will, from every evil and danger, grant us quiet and

comfortable repose, raise us up again in health and safety the ensuing day, and preserve us to thy heavenly kingdom through the mediation of thy Son, Jesus Christ.—Amen.

Devotions for Friday Morning.

HYMN 20. S. M.—*America.*

1 SEE how the rising sun
Pursues his shining way;
And wide proclaims his Maker's praise,
With ev'ry bright'ning ray.

2 Thus would my rising soul
Its heav'nly parent sing;
And to its great original
The humble tribute bring.

3 Serene I laid me down
Beneath his guardian care;
I slept, and I awoke and found
My kind Preserver near!

4 Thus does thine arm support
This weak defenceless frame;
But whence these favours, Lord to me,
So worthless as I am?

5 O! how shall I repay
The bounties of my God?
This feeble spirit pants beneath
The pleasing painful load.

6 Dear Saviour to thy cross
I bring my sacrifice;
Ting'd with thy blood, it shall ascend
With fragrance to the skies.

7 My life I would anew
Devote O Lord, to thee;
And in thy presence I would spend
A long eternity.

Most glorious God! Thou art light, and in Thee is no darkness at all. The perfections of thy nature are bright, beautiful and majestic, far beyond all our ideas and conceptions. Thou art possessed of irresistible power and unerring wisdom; of unblemished purity, the most serene benignity, and consummate bliss. Thou dwellest in light inaccessible, and art the Father of lights, with whom there is no variableness, nor shadow of turning, and from whom all thy creatures derive whatever excellencies or advantages they possess. For Thou, O Lord, art the great source and original of all our natural powers and capacities; of all our moral attainments and improvements; of all the good we do, and of all the blessings we either enjoy or hope for.

I praise Thee, for the discoveries Thou hast made of thy transcendent glories, in the works of thine hands,

"in the heavens above, in the earth beneath, in the infinite varieties of thy creatures around me, and in my own stupendous frame of body and mind." But more especially would I praise Thee, for the brighter discoveries of thy word, and that, although no man hath seen God at any time, yet the only begotten Son, who is in the bosom of the Father, hath declared him unto us, so far as was expedient for us to know him. I adore Thee, O Lord, for all the sacred and important instructions which he hath communicated, concerning thy nature and will, thy love and grace; and particularly that he hath brought life and immortality to light, by his glorious gospel, and directed our feet into those paths of righteousness which lead to certain and endless bliss.

Shine, O Thou great parent of light, into my dark and beclouded mind; dispel the shades of ignorance and error, and give me that spiritual wisdom, whereby I may be enabled to discern things that differ, and to approve those things that are excellent. Help me to walk all the day in the light of thy countenance; and in thy light may I see light. Nor let me take up with the bare knowledge of thy will, but set myself to do it with diligence, fidelity and zeal. Sanctify me

by thy truth; thy word is truth. Grant that my faith may grow exceedingly; let it purify my heart, and work by love, and bring forth the peaceable fruits of righteousness.

Make me sensible of the force and efficacy of those motives to holiness and virtue, which are set before me in the gospel. Suffer me not, in the midst of that light which beams forth upon me from thence, to sleep, as too many others do; but may I watch and be sober. May I walk as becomes a child of light and of the day, and not as of the night and of darkness. Enable me to work the work of him that hath sent me, while it is day, knowing that the night cometh, wherein no man can work. Whatsoever my hand findeth to do, for advancing thine honour and interest in the world, for promoting the welfare of others, especially of those for whom I ought to be particularly concerned, or for securing the salvation of my own soul, may I do it with all my might, and be careful to make the best improvement I am able, of whatever portion of time Thou mayest add to my earthly pilgrimage. And grant that I may walk in that path of the just, which is as the shining light, and will shine more and more unto the perfect day.

Accept of my grateful acknowledg-

ments, O Lord, for the care Thou hast taken of me, and the numberless favours Thou hast conferred upon me, from the beginning of my life to the present moment, and particularly for the security and repose of the past night: may this day pass over my head in innocence and peace, and every part of it be spent so as to turn to some good account, to myself and others. To thy care and blessing I commend myself, and all that are near and dear to me, entreating that Thou wilt keep us always in thy fear, and encompass us with thy favour. Help us to serve Thee faithfully while we live, and make us happy in Thee, and with Thee, after death, through the mediation of Jesus Christ the Son of thy love, in whose name and words I would sum up all my requests for myself and others, to Thee, Our Father, &c.

Devotions for Friday Evening.

HYMN 21. S. M.—*Aylesbury.*

1 THE day is past and gone,
The ev'ning shades appear;
O may I ever keep in mind,
The night of death draws near.

2 I lay my garments by,
Upon my bed to rest;
So death will soon remove me hence,
And leave my soul undrest.

3 Lord, keep me safe this night,
Secure from all my fears;
May angels guard me while I sleep,
Till morning light appears.

4 And when I early rise,
To view th' unwearied sun,
May I set out to win the prize,
And after glory run.

5 That when my days are past,
And I from time remove,
Lord, I may in thy bosom rest,
The bosom of thy love.

O blessed God, Thou Father of mercies, and God of all grace, peace and consolation! Thou art love; the most benevolent of all beings, the great eternal Fountain of felicity. Thou and Thou only, art originally, perfectly and essentially good in thyself, and Thou delightest in doing good continually. Thou art good unto all, and thy tender mercies are over all thy works. All thy works praise Thee, O Lord, and it becomes thy saints to bless Thee; and in a particular manner to magnify thy goodness that supremely glorious and amiable perfection of thy nature, which renders Thee the worthy object of our most delightful contemplation, and grateful praise. I would rejoice in all the displays of thy diffusive benevolence, through the

whole creation around me, but more especially would I praise Thee for the wonderful acts and instances of thy loving kindness to the children of men, and for the experience that I myself have had of thy bounty and benignity.

I adore Thee as the Former and the Father of mankind, whose wise and powerful goodness is manifested in the curious structure of our bodies; but much more in the sublime powers and faculties of our minds; whereby we are most nearly allied to Thee our Maker, and rendered capable of knowing, loving, serving, imitating, and enjoying Thee, the great Origin and Source of life, and light, perfection, glory and blessedness.

I adore Thee likewise for every instance and effect of thy providential care and kindness which I have experienced in common with the rest of my species, for those measures of bodily health and strength that I enjoy, for the free and regular exercise of my mental powers; for my liberty, my friends, and "all the necessaries, conveniences, and comforts which thy liberal hand has provided, to render my passage through this state of trial and discipline easy and agreeable to me."

But above all things would I praise Thee for the provision thou hast made

for my future well-being in another and better state of existence, after this present life (which is forfeited by sin) shall be ended. Adored be the riches of thy redeeming love and grace, as manifested in sending thine only begotten Son into the world to seek and to save that which was lost; to recover guilty rebels to thyself, and by his life and doctrine, his sufferings and death, his resurrection from the dead, and the power and authority with which he is invested at thy right hand, to effect the pardon, sanctification, and salvation of all, who will submit to be taught, to be ruled, and saved by him.

But while I am thus thankfully recognizing these expressions and displays of thy matchless love and paternal tenderness, how much reason have I with shame and confusion of face to lament my past ingratitude, and the many unworthy returns I have made for thy great and unmerited goodness! Father, I have sinned against heaven and in thy sight, and am no longer worthy to be owned or treated as a child of thine. I acknowledge that my transgressions have been many and great; and wretched indeed must I be, shouldst thou deal with me according to my deserts. But Thou hast proclaimed thyself to be the Lord, the Lord God, merciful and gracious, long

suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin. This is thy name forever, and in this name would I hope and trust. O cast me not off from thy presence, I beseech Thee, and take not thy Holy Spirit from me, but in the multitude of thy tender mercies remember Thou me. Blot out all my transgressions, wash me thoroughly from mine iniquity, and cleanse me from my sins. Draw me effectually to thyself, by the cords of love, which are the bands of a man; receive me graciously and love me freely.

I would desire always to retain such a grateful sense of my obligations to Thee, as shall prove a principle of constant and universal obedience to thy laws, and engage me greatly to take delight in thy commandments. May I fear the Lord and his goodness, and dread nothing so much as to abuse thy kindness, and weary out thy patience. May I love Thee also above all, and, considering Thee as my portion and chief good, let the desires of my soul be drawn out after Thee, and my delight be created in Thee.

And help me, O Thou God of love, to cultivate a most sincere and cordial benevolence to all my fellow creatures, regarding them as thine offspring, and

doing the utmost, within my little sphere, to promote their welfare, and to advance that happiness, which is the great end of all thy works of creation, providence and redemption. But let me love those with a peculiar and distinguished affection, who are most like Thee, and who are the objects of thy special love. Let all bitterness, and wrath, and clamour, and evil speaking be put away from me, with all malice, and may I be kind to those about me, tender hearted, and ready to forgive such as may offend me, even as I hope, through Jesus Christ, to obtain forgiveness of Thee. Teach me to love even my enemies, to wish well to them that hate me, (if any such there be,) and to return good for evil, that so I may approve myself one of thy genuine children, and be merciful as Thou art merciful, and perfect as Thou my heavenly Father art perfect.

From my past experience of thy tender care and unwearied kindness, I would take encouragement to hope that goodness and mercy will follow me all the days of my future life; and desire most cheerfully to trust Thee with myself, and with all that belong to me, to be disposed of as Thou shalt see good. Into thy hands I commend myself this night, both soul and body. Let me lie down with holy and delight-

ful thoughts of Thee, and in the morning, when I awake, let my heart be raised afresh in sentiments of love and gratitude to Thee; and, with renewed pleasure and resolution, let me devote the remainder of my life to thy service. These my supplications and thanksgivings, I humbly offer up to Thee, O most merciful Father, in the name of Jesus Christ thy well beloved Son, and my all sufficient Saviour; to whom be all glory and dominion forever and ever.—Amen.

Devotions for Saturday Morning.

HYMN 22. C. M.—*Melody.*

1 HOSANNA, with a cheerful sound,
To God's upholding hand!
Ten thousand snares attend us round,
And yet secure we stand.

2 That was a most amazing pow'r
That raised us with a word,
And ev'ry day, and ev'ry hour,
We lean upon the Lord.

3 The ev'ning rests our weary head;
And angels guard the room;
We wake and we admire the bed,
That was not made our tomb.

4 The rising morning can't assure
That we shall end the day;
For death stands ready at the door
To take our lives away.

5 Our breath is forfeited by sin
To God's avenging law;
We own thy grace, immortal King,
In every gasp we draw.

6 God is our sun, whose daily light
Our joy and safety brings;
Our feeble flesh lies safe at night,
Beneath his shady wings.

Eternal and infinite Jehovah! Thou art God, and there is none besides Thee, the great original and support of universal nature; who derivest thy being from none, but givest being to all things. Thou art self-sufficient and all-sufficient; supremely blessed in thyself, and the author of all good to thy creatures. Thou, O Lord art worthy to receive honour, and glory, and blessing; for Thou hast created all things, and for thy pleasure they are and were created; for the display of thy goodness, and the communication of thy felicity. O that I may be enabled to praise and glorify Thee as I ought, and to seek my happiness alone in Thee.

I would desire always to regard Thee as my origin and end; to remember that my own being, in particular, is derived from Thee, and perpetually supported by Thee; and that it is in consequence of having obtained help of God that I continue unto this

day an instance of thy sparing and preserving mercy, and a witness of thy overflowing beneficence. How liberally hast thou provided, most gracious Lord, not only for the supply of my wants, but for my innocent delight and comfort! What a profusion of gratifications for my outward senses and imagination! What nobler pleasures for the entertainment of my mind, in the discovery of the most sublime and important truths! And above all, how much am I indebted to Thee for those moral powers and capacities with which Thou hast endowed me; for those benevolent propensities implanted in my nature, which, while they carry me out of myself, contribute so largely to my own felicity; and for that highest of all human satisfactions, which arises from knowing, loving, serving and enjoying Thee, under the endearing characters of my Father and Friend, my Portion and chief Good!

O that my heart may be duly affected with a sense of the benefits Thou hast already conferred upon me, and of the most valuable blessings thou hast encouraged me to hope for hereafter, through the mediation of thy Son Jesus Christ! Continue to me, I beseech Thee, all needful communications of thy mercy and favour. Grant me such a share

of outward accommodations and enjoyments as Thou mayest see convenient for me, but above all, lead me in the paths of righteousness, to the true perfection and felicity of thy nature.

Forgive me, great and blessed God, hat I have wandered so far from Thee; hat I have been so unmindful of the duties I owe Thee; and have taken so little care to secure that felicity which is centered in Thee; that I have committed those two great evils, of forsaking Thee, the Fountain of living waters, and hewing out to myself cisterns, broken cisterns that can hold no water. O convince me of the folly of seeking for happiness in any thing short of thyself, or in any other way than in that of thy commandments.

Convince me, that in thy favour only there is life; and that thy loving kindness is better than life, with all its enjoyments. Help me to choose Thee as my all-sufficient and never-failing portion: and accordingly to hope, and trust, and delight myself in Thee. And let it be my constant care and endeavour, so to order my inward temper and my outward conduct and behaviour as is most agreeable to thy will; so as most effectually to gain thy favour and approbation; and thereby to secure, not only my own peace and comfort, but my future and everlasting welfare.

Enable me this day to walk closely with Thee; to act as under the notice of thine eye, and to rejoice in the manifestations of thy love. Prepare me for whatever scenes of prosperity or adversity may lie before me; and succeed me in all my endeavours after self-improvement and usefulness to others. Bless all my friends, relations and acquaintances; unite us all to one another in the bonds of mutual love, and to thyself, by the practice of piety and holiness; and grant that, after serving Thee, and our generation, according to thy will, in our several stations here upon earth, we may at length be received into the joys and glories of thy heavenly kingdom, through Jesus Christ thy Son the great Captain of our salvation.

Now unto him of whom, and through whom, and to whom are all things, be glory forever.—Amen.

Devotions for Saturday Evening.

HYMN 23. P. M.—*German Hymn.*

1 SOFTLY now the light of day
Fades upon my sight away;
Free from care, from labour free,
Lord, I would commune with Thee.

2 Thou whose all-pervading eye
Nought escapes without, within,

Pardon each infirmity,
Open fault, and secret sin.

3 Soon, for me, the light of day
Shall forever pass away;
Then from sin and sorrow free,
Take me, Lord, to dwell with Thee.

4 Thou who, sinless, yet hast known
All of man's infirmity;
Then, from thine eternal throne,
Jesus, look with pitying eye.

O Thou supremely great, and incomprehensible glorious Being! Thou infinite and eternal Spirit, who art the only living and true God; unchangeable in thy nature, universal in thy presence, and uncontrollable in thy dominion; of whom, and through whom, and to whom, are all things!

No works are like unto thy works: no excellences and perfections are worthy to be compared with thine; which shine forth in all thy designs of creation, of providence, and of redemption. I would desire to meditate upon them with a sacred and salutary delight. Enable me, O Thou Father of Spirits, to worship Thee in spirit and in truth, to revere thy irresistible power, to admire the depths of thy unsearchable wisdom, and to rejoice in all the communications and displays of thy exuberant goodness. Help me so to con-

template the beauty and glory of thy moral attributes, thy truth and righteousness, thy purity and benignity, as that I may be transformed into the same image, from glory to glory. And from a full conviction of the equity of thy government, and the beneficial design and tendency of all thy laws, may I be disposed to yield a cheerful and unreserved compliance with every intimation of thy will.

Forgive me, O most gracious God, that my thoughts have been no more fixed upon Thee; that my affections have been no more drawn out after Thee; that I have been so unlike to Thee, the pattern of all perfection; and have taken so little care to serve and please Thee. Under a deep and humbling sense of my past sin and folly, I would now resolve by thy divine assistance, to cultivate a growing acquaintance with Thee; and all suitable dispositions towards Thee; a greater conformity to thine adorable excellences in the spirit of my mind, and a more entire obedience to thy precepts in the course of my life; that so I may bring forth all the fruits of righteousness which are by Christ Jesus, to the praise and glory of God.

Blessed be thy name, O God of grace, for the revelation Thou hast made of thyself to us, of the duties Thou requi-

rest of us, and of the blessedness which Thou hast designed for us, in the gospel of thy Son. I praise Thee, that Thou didst send him into the world, not to condem the world, but that the world, through him, might be saved; to offer pardon and forgiveness to penitent offenders; to point out the way to eternal life and happiness, through his instructions and example; and to seal the promises of that new covenant, of which he was the mediator, with his dying blood. And as, by thy determinate counsel and foreknowledge, he was delivered up to sufferings and death for our offences, so I praise Thee, that by the energy of thy mighty power, he was raised again for our justification, that we might have the fullest assurance of our acceptance with God, through him, and that because he lives, we might live also.

Grant me, O Lord, I beseech Thee, a saving interest in the blessed fruits of his life and doctrine, of his sufferings and death, of his resurection and exaltation at thy right hand. And for this end, excite and cherish in my soul, a true, lively and efficacious faith in him. The life which I live in the flesh I would desire to live by the faith of the Son of God, who loved me and gave himself for me. And O that the great and interesting truths which he has brought

to light in his glorious gospel, may not only gain the assent of my understanding, but sink deep into my heart, and have a commanding influence on the whole of my conduct! Let me imbibe the spirit as well as the doctrine of Jesus, my gracious Lord. Let the same mind be in me which was also in him. May I take his yoke upon me, and learn of him who was meek and lowly of heart, that so I may find rest to my soul. And help me to walk worthy of that high and holy calling, wherewith he has called me; worthy of the great and important privileges that are conferred upon me, and of the glorious hopes that are set before me.

Raise my affections more and more, blessed God, to those things that are above; and teach me to moderate my regard to all inferior and sensible objects. Free me from all inordinate cares about the things of this life; from all distrust of thy good providence; from all repining language and discontented thoughts. And enable me in every situation and circumstance of life to be not only patient and resigned, but cheerful and thankful; knowing that all things are ordered by Thee in the wisest and best manner, and so as shall work together for good to them that love Thee.

Most gratefully would I adore that

goodness and mercy of thine that have attended me all my days, and supplied me with all things needful to my comfortable subsistence in life. And I particularly bless Thee, at this time, for the protection and supplies of the day and week past. Pardon, I beseech Thee, whatever fresh guilt I may have contracted therein. And as one day and week is passing away after another in swift succession, let me be careful to redeem the time I have lost or mispent, by a redoubled diligence in thy service, for the remainder of my uncertain life; and to improve every opportunity of doing or receiving good, and of preparing for that eternal state to which I am hastening. Continue thy watchful care over me this night; and grant me such refreshing sleep as may fit me for serving Thee acceptably and profitably on thy own day ensuing.

And O Thou common father of mankind, permit me to breathe forth my fervent wishes for the welfare of all my brethren, the fellow members of that great family of thine which is spread over all the earth. O that all might be partakers, not only of the bounties of thy providence; but of the richer blessings of thy grace; that all might so come to the knowledge of thy truth, as to be saved according to thy gracious will, through Jesus Christ, the media-

tor between God and man, who gave himself to be a ransom for all, to be testified in due time! Let all Christian churches every where flourish, and also abound in truth and peace, in love, and in all good works. Let all the lands of the whole world, and the dominions thereto belonging, be still favoured by thee; and let the inhabitants thereof be careful to make a better improvement of thy distinguishing favours. Bless our rulers and governors, supreme and subordinate, and make their administration productive of great and extensive good. Give success to the labours of those who preach the gospel of thy Son, in its purity and simplicity; and may the power of godliness be visible in the lives of all professing Christians. Have mercy on such as are in affliction; and afford them suitable and seasonable relief. Bless the family to which I belong; may every member of it be graciously regarded by Thee; and may all my friends be thine. Preserve them from all real evil; and delight over them to do them good.

And now unto him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding great joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever.—Amen.

Morning devotions for the Lord's day.

HYMN 24. C. M.—*St. George's.*

1 LORD, in the morning Thou shalt hear,
My voice ascending high;
To Thee will I direct my prayer,
To Thee lift up mine eye.

2 Up to the hills where Christ is gone,
To plead for all his saints,
Presenting at his Father's throne
Our songs and our complaints.

3 Thou art a God, before whose sight
The wicked shall not stand;
Sinners shall ne'er be thy delight,
Nor dwell at thy right hand.

4 But to thy house will I resort,
To taste thy mercies there;
I will frequent thy holy court,
And worship in thy fear.

5 O may thy Spirit guide my feet
In ways of righteousness!
Make ev'ry path of duty straight,
And plain before my face.

"***If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord.***"—**Is. 58. 13.**

Almighty God, Maker of heaven and earth! Most merciful Father and Author of all good! Inasmuch as Thou hast set apart one day of the week and dedicated it to thy service, how reasonable is it that all mankind should honour the Sabbath, and keep it holy unto Thee; as it is incumbent on all creatures to hearken unto Thee, and obey thy commandments. But alas! I must confess, that I have profaned many Sabbaths; that I have often been a hypocritical professor of thy name; a forgetful hearer and an awful despiser of thy word; for which, Thou mightest justly have given me over, to hardness of heart and blindness of mind. But Thou, O God! hast hitherto, in much mercy spared me, and permitted me to enjoy the light of another Sabbath; grant, therefore, O Lord, that I may duly appreciate this distinguished favour; and as Thou hast permitted me, to behold the light of this day, even so may the rays of the sun of righteousness illuminate the eyes of my understanding. Enlighten and govern me by thy good Spirit, that I may walk in all holiness of life and conduct before Thee, this day; teach me to realize, that Thou hast not set this day apart and commanded us to keep it holy, to indicate that Thou hast pleasure in idleness, or to lead us to

imagine that thy service consists in resting our bodies; but that we may thereby be freed from all hindrances, so that we may devote our bodies, souls and spirits to thy service. Grant, O Father, that I may ever call the Sabbath my delight, and spend it in thy fear; that I may not do mine own works, or follow mine own will, or speak mine own words, but devote it wholly to thy service. For this purpose, pour out thy Holy Spirit, O God, upon me, that he may illuminate my mind, and turn my heart entirely unto Thee, and thus draw off all my thoughts and desires from earth and earthly objects, and elevate them to Thee, and serve Thee with my whole heart, as a Spirit, in spirit and in truth. Bless all the means and ordinances of thy grace, which I may this day enjoy, to my salvation. Permit me to exercise a profound reverence in prayer, before thy divine majesty, to realize my misery as a sinner before God, and to exercise an unshaken faith in thy divine promises, a grateful remembrance of all past favours, and a sincere love towards my neighbours.

Open Thou mine eyes when hearing thy word, that I may behold wondrous things out of thy law; unstop mine ears, that I may hear it for eternity, and grant me an obedient heart, that

I may receive the truth in the love of it. Strengthen and sanctify my memory in such a manner, that I may seriously meditate upon what I hear, and treasure it up in a good and honest heart, and make it the rule of my faith, life and conduct, so that I may increase in knowledge, grow in faith, and be quickened as to the inner man, and bring forth all the fruits of good living, and improve this Sabbath, (which is a type of that rest which is eternal in the heavens,) as a blessed means of conducting me thither.

O Thou great Lord of the Sabbath! sanctify unto me this day of rest. Let thy good Spirit rest upon me, that my soul may find rest in Thee, amidst the fiery trials and temptations, with which I am surrounded; in that dread which fills me with terror, so that I may devote all the powers and faculties of my soul and body to the contemplation of thy works, obeying thy commandments, calling upon thy name, exalting thine almighty power, praising thy condescension and grace, and in exercising Christian sympathy, love and benevolence towards all my fellow creatures. Grant, O God, that I may walk this whole day before Thee, and be perfect; that I may be meek in all my conversation like Moses; that I may seek thy holy face like him, and so regu-

late my whole life, as to be acceptable in thy sight, here on earth, and when this life shall have been terminated, be introduced into that rest purchased and prepared for me, by Christ my Redeemer, to spend an eternal Sabbath in the enjoyment of unspeakable pleasure, at thy right hand, for evermore.—Amen.

HYMN 25. 7's.—*Hotham.*

1 SAFELY through another week,
God has brought us on our way;
Let us now a blessing seek,
Waiting in his courts to-day:
Day of all the week the best;
Emblem of eternal rest.

2 While we seek supplies of grace,
Through the dear Redeemer's name;
Show thy reconciling face—
Take away our sin and shame:
From our worldly cares set free,
May we rest this day in Thee.

3 Here we come thy name to praise,
Let us feel thy presence near;
May thy glory meet our eyes,
While we in thy house appear:
Here afford us, Lord, a taste
Of our everlasting feast.

4 May the gospel's joyful sound,
Conquer sinners, comfort saints;
Make the fruits of grace abound
Bring relief from all complaints:
Thus let all our Sabbaths prove,
Till we join the church above.

Evening devotions for the Lord's day.

HYMN 26. L. M.—*Wells.*

1 SWEET is the work, my God, my King,
To praise thy name, give thanks and sing,
To show thy love by morning light,
And talk of all thy truth at night.

2 Sweet is the day of sacred rest,
No mortal care shall seize my breast;
O may my heart in tune be found,
Like David's harp of solemn sound.

3 My heart shall triumph in the Lord,
And bless his works, and bless his word;
Thy works of grace, how bright they shine!
How deep thy counsels! how divine!

4 Fools never raise their thoughts so high;
Like brutes they live, like brutes they die;
Like grass they flourish, 'till thy breath
Blast them in everlasting death.

"***He that loveth me, keepeth my commandments.***"—**John 14.**

Holy and righteous art Thou, the everliving and Almighty God! Thou wast, and art, and shall be to all eternity, the unchangeable Jehovah! Sanctify, O God, my nature, in order

that I may be enabled to sanctify thy name. As thou permittest me to enjoy the pleasant fruits of thy goodness and compassion, in granting me life and breath, health and strength, O impart unto me such a measure of thy holiness, as will enable me to live and die unto Thee; sanctify all the affections of my heart, the thoughts and intents of my soul, the words of my mouth, and the works of my hands, that they may all be acceptable in thy sight. Sanctify the prayer which I offer unto Thee, at the close of this thine holy Sabbath, as an evening sacrifice, and prepare me to render suitable praises and thanksgivings unto thy great and holy name.

Especially would I acknowledge, with heart-felt gratitude and thanksgiving, as a special proof of thy love towards me an unworthy sinner, that Thou hast permitted me to enjoy the privileges and means of engaging this day, in thy service, and to sit under the droppings of thy sanctuary in thy house, and to join with thy people, to offer unto Thee a sacrifice of thanksgiving and praise, to acknowledge before Thee all my sins, to hear thy blessed word, in order to grow wise unto salvation, to confirm my hope and confidence in the promises of the gospel, and to inflame my heart with

a holy zeal in the amendment of my whole life.

Grant, O Lord, that the good seed of thy holy word, which has this day been sown into my heart, may not have fallen by the way side, so as to be trodden under foot, or to be destroyed by the fowls of the air, or upon stony ground, so as to perish under the parching rays of the sun, or among the thorns, so as soon to be choked in its growth; but may it have fallen on fruitful ground, so as to bring forth fruit an hundred fold, to the honour and glory of thy holy name, and to the salvation of my immortal soul.

And grant, O most gracious and merciful Father, that I may treasure up thy word, and the instruction, admonition and comfort contained in it, in my heart like Mary of old; that it may cause a holy burning within me, like unto the two disciples on the way to Emaus; that it may incite me to search the scriptures, like the Bereans, and cause me to rejoice like unto the Ethiopian Eunuch; and that I may so improve it in life, sufferings and death, that my ignorance may be removed, my drowsiness be dispelled, and that I may be guarded against all selfishness and sin; that I may overcome all temptation, suppress all sinful desires, and be comforted amidst all my crosses and

tribulations. Grant also, that it may prove the strength of my heart in death, and an unequivocal pledge of everlasting happiness and salvation.

But inasmuch, O Lord, as all our performances, and even the services of this day, are imperfect and partake of sin, even the hearing of thy word, the weakness of my faith, and the imperfection of my obedience to thy will and commandments, O pardon Thou, all my short-comings in thy sight and service, for the sake of thy beloved Son Jesus Christ.

And as this is a day of the Son of Man, on which he, by his resurrection, overcame death, and sealed the forgiveness of my sins, and imparted unto me a lively hope of an inheritance, incorruptible, undefiled and which fadeth not away; O be pleased, gracious God, so to enlighten and sanctify my heart, by thy Holy Spirit, that I may ever bear in mind, that with thy Son, Thou hast given me all things, and made me a participator of thy heavenly grace, of his precious merits, and all the pleasures of thy right hand forevermore.

And, O Jesus, Thou Son of the living God, as Thou art offered unto me on this holy day, nay, wert exhibited to me in the preaching of thy gospel, as crucified for my sins, O grant me grace

rightly to know Thee, cordially love Thee, and to derive constant supplies of comfort from a participation in the rich blessings flowing from thy sufferings and death, so that I may be enabled steadfastly to follow Thee, through evil as well as through good report, whilst sojourning here in this vale of tears, until thou shalt at last introduce me into thy Father's house, forever to dwell with Thee, to behold and participate with Thee, in all thy glory.—Amen.

HYMN 27. C. M.—*Melody.*

1 When, O dear Jesus, when shall I
Behold thee all serene;
Blest in perpetual Sabbath day,
Without a veil between?

2 Assist me while I wander here
Amidst a world of cares;
Incline my heart to pray with love,
And then accept my pray'rs.

3 Thy Spirit, O my Father give,
To be my guide and friend;
To light my path to ceaseless joys,
Where Sabbaths never end.

Devotions for Monday Morning.

HYMN 28. 8, 8, 6.—*Anticipation.*

1 ONCE more my eyes behold the day,
And to my God my soul would pay
Its tributary lays:
O may the life preserved by Thee,
With all its pow'rs, and blessings be
Devoted to thy praise.

2 Beneath the shadow of thy wings,
(Israel's great keeper King of kings,)
My weary head found rest:
No dire alarms, or racking pains,
Devouring flames, or galling chains,
Disturb my peaceful breast.

3 How many since I laid me down
Have launched into a world unknown,
To meet a dreadful doom;
While some on wat'ry billows toss'd,
Or wand'ring on an unknown coast,
Have sigh'd in vain for home.

4 But, I am spared to see thy face,
A monument, of saving grace,
And live to praise thy name:
Still be thou near, my gracious Lord,
To keep and guide; and by thy word,
Peace to my soul proclaim.

5 Let me enjoy thy presence here
In ev'ry storm my heart to cheer,
Till Thou shalt bid me rise,

Where sin and sorrow never come,
Till at my blest eternal home,
I wake in sweet surprise.

"*Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.*" Ps. 86, 11.

O Almighty Father, maker of Heaven and earth! From the inmost recesses of my soul, would I thank Thee for permitting me to lay me down, under the shadow of thy wings, to enjoy the repose of the past night, and to arise this morning in health and strength, to enjoy the cheerful salutations of the light of this morning. I have now enjoyed another sabbath, which is past and gone; and am brought by thy good providence, to the commencement of another day of the week; O Lord be pleased to blot out, with the past night, for Jesus' sake, all my sins and transgressions, and cast them far behind Thee, into the Ocean of oblivion. Enable me by thy grace, to commence the labours and duties of this day with cheerfulness, and grant, that as I spent the Sabbath in worshipping Thee as a Spirit, in spirit and in truth; so may I spend this and all the other days of the ensuing week, in an interrupted attention to the duties of my calling. Bless and es-

tablish, O Father, the work of my hands, and may I never be forgetful of Thee, but in all the labours of the day, accomplish thy holy will, live blameless in thy sight, in all situations and circumstances of life, be fervent in prayer, patient under tribulation, hope in thy mercy, and when my great change shall come, may I fall sweetly asleep in Jesus. Assist me this day and all the days of my life, with power from on high, to watch against and withstand all the fiery temptations of the world, the flesh and the devil, and enable me to subdue all the combined enemies of my soul, and thus keep myself pure from the pollutions of an ungodly world.

And, O God! as thou didst on this day of the week create the firmament, the place of heavenly light, whence all thy creatures enjoy this inestimable blessing according to their different species, O be pleased to grant unto my soul the light of thy word, that I may continually walk before thee, in all uprightness, in the way of grace and peace, that I may not stumble. Grant, in much mercy, that the clearness of this light, which dissipates the moral mists and darkness of the understanding, overcomes the stubbornness of the will, purifies the unholy desires of the heart, and proves a guide to the feet,

may never become darkness in me, because my deeds are evil; but preserve and increase unto me, O thou Father of lights! this blessed Light of life and salvation, which shows me so clearly, that by nature and practice I am nothing but impurity; that my life is filled with vanity, that infirmities await me in death, and that in the cold grave to which I am hastening, my body shall become food for corruption, earth and worms; that of myself I have nothing, and without Christ's strengthening me, I am not able to think a good thought, speak a good word, or do a good deed; that I am moreover surrounded with many enemies; exposed to storms, to all manner of crosses, tribulations and adversities, so long as I remain the tempestuous billows of time; that for the few seasons of joy and pleasure which I enjoy, I have to endure much dishonour and anxiety; and for short seasons of refreshing, I am subject to long and tedious sufferings of pain and anguish. Grant therefore, O Lord, that this knowledge of my situation, as a probationer on this thy footstool, may ever tend to increase my zeal and diligence, in working out my soul's salvation, with fear and trembling, whilst I continually look unto thee, to work in me, to will and to do, according to thine own good pleasure.

And, as we call this *Monday preserve me O Lord from being as changeable in the work of godliness, as the moon is in light; but grant that I may continually, not decline, but grow in holiness; thus increasing in the grace and knowledge of our Lord and Saviour Jesus Christ, as constantly as I increase in days and years, until the light of my faith, be as the full moon and all my walk and conversation shall be pleasing in thy sight, O Lord my Strength and my Redeemer.**

And as Thou, O God, didst on this day of the week, create the clouds, that they might pour out rain upon the earth, even so be pleased to pour out a fruitful shower of thy grace, upon my heart, to remove its hardness and barrenness, that thy word may take deep root, spring forth in a joyful hope, and expand in cordial love, and finally bring forth the saving fruits of all good works.

Thou didst also, on this day, divide the waters of the firmament from the waters of the earth. Be pleased, in like manner, O God! by thy grace, to divide and scatter the floods of tribulation, that they may not overflow my soul.

Thou didst finally, on this day, create

* The days of the week are called after the Sun, Moon, and Planets.

the pure air, without which I could not for a moment live, move or even breathe. O then be pleased, gracious God, to breathe forth upon me, the influences of thy grace and Spirit, without which all my prayers, sighs and devotion, must immeditely expire, and my soul must soon loose all necessary power and disposition to engage in thy service.

Grant me, O heavenly Father, that so long as I draw breath, I may also experience the life-giving and saving effects of thy grace, to enable me to live unto Thee and in thy service, and to laud, magnify and adore thy holy name to all eternity.—Amen.

HYMN 29. L. M.—*Park-Street.*

1 BEHOLD, the sun adorns the sky,
And darts his cheering rays on high;
From east to west, in glorious march,
He gilds the wide expansive arch.

2 The warbling larks, in triumph mount,
And all the scenes of morn recount;
While sounding groves and vallies ring,
With praise to heav'n's eternal King.

3 Begin, my soul the morning song;
Let thankfulness inspire thy tongue:
The kindness of thy God proclaim,
And tell the wonders of his name.

4 Sing how his hand thy life defends,
And for thy guard his angel sends:
In grateful praise his name adore,
When fleeting days shall be no more.

5 [Yes, O my God! thy glorious name,
My soul shall thro' the day proclaim;
I'll bear thy kindness on my heart,
While ev'ry pow'r performs its part.]

Evening Devotions for Monday.

HYMN 30. 8. 8. 6.—*Willowby.*

1 NO farther go to night, but stay,
Dear Saviour, till the break of day;
Turn in, dear Lord, with me;
And in the morning when I wake,
Me in thine arms, dear Jesus, take,
And I'll go on with Thee.

2 Now, Lord, be with us on our way;
Unveil thy face, thine arm display,
Thy glory let us prove: [walk,
Do Thou, dear Saviour, with us
That while with Thee we sweetly talk,
Our hearts may burn with love.

3 May we in faith still journey on,
Till we arrive where Thou art gone;
And see thy face in heave'n;
Then, when in glory we shall meet,
In what sweet concert shall we sit,
And sing of sins forgiv'n.

"*But as for me, my prayer is unto Thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy, hear me, in the truth of thy salvation.*"—Ps. 69. 13.

O eternal and holy God, and most merciful Father in Christ Jesus the Redeemer! I thine unworthy and unprofitable servant (or hand-maid) acknowledge, with unfeigned humility, that I am a great and grievous sinner, that I have transgressed all thy holy commandments, and alas! have this day, by sins, committed in thoughts, words and deeds, increased the mountain of mine iniquities. To the riches of thy goodness, forbearance and long-suffering, am I entirely indebted, for being spared in the land of the living, and that I have not been, long since, cut down, and cast into that lake, which burneth with fire and brimstone, there to receive the just rewards of my demerits.

Thou, O Lord, knowest all my sins, and mine iniquities are all open before Thee. My heart condemns me on account of them, but Thou, O Lord, art much greater than my heart, and knowest all things, and yet Thou exercisest much forbearance and long-suffering towards me, and hast even condescended to promise me the par-

don of all my sins, for Christ's sake, on condition of my repentance and true faith in the Lord Jesus Christ. Therefore, would I take my flight unto Thee, and appeal from the throne of thy justice, righteousness and spotless holiness, to the throne of thy mercy and grace, which are infinitely greater than all my sins, and I beseech Thee, most fervently, to look down upon me, in the face of thine anointed Son, Jesus Christ, in whom Thou art ever well pleased.

I would moreover render Thee special praises and thanksgiving O God! for the many instances of thy favour towards me through the day which has just come to a close. Thou hast spread over me the banners of thy protecting love, and hast guarded me from evil and danger, and hast granted me many visitations of mercy and grace, and I beseech Thee, Parent in heaven, to take me into thy holy care and keeping, through the coming night, so that I may be preserved from all the power of the devil. Permit me in thy name, to both lay me down and sleep; let no ill dreams disturb my repose, no unnecessary cares oppress my mind, nor sinful thoughts trouble my soul. Preserve my body from pain and sickness, my food from every thing injurious to health; and those who are near and

dear unto me from trouble and distress, and keep us all as the apple of thine eye. And if it be consistent with thy holy will, permit me to arise on the coming morning, in health and strength, fitted for the duties of the day, to the praise of thy most worthy name, to the promotion of the welfare of my fellow creatures, and mine own best interests in Christ Jesus our Redeemer to everlasting salvation.

Thou, O blessed Saviour, didst, on the last Monday of thy sojourning on earth, curse the barren fig tree, because it brought forth leaves, without fruit, and afterwards purified the temple at Jerusalem, and didst teach and perform miracles therein. I acknowledge, with humility, that I have also been too unfruitful in good works and that I have brought forth more leaves than fruit. My heart, which should ever be a holy temple and dwelling place for Thee, through a lively faith in thy blood, is, alas! too full of all manner of simple thoughts, lusts and desires.

I am, alas! more blind in mind in divine things, and more lame in the faculties of my soul, in obeying thy precepts, than those blind and lame, which Thou didst heal in the temple, and therefore, deserve to be cursed like unto the barren fig-tree, and to be excluded from the fellowship of thy peo-

ple. But I entreat Thee, O blessed Saviour, to have mercy on me, and exercise forbearance towards me, in my imperfections, and barrenness, teach me thy will, heal all my spiritual sickness, purify and sanctify my soul, from all evil propensities, prepare my heart to be an acceptable dwelling place, and dwell therein, as in thy temple. Make me fruitful, as a tree planted by the water brooks! which brings forth its fruit in due season, and whose leaves never wither; open, also, the eyes of my mind, that I may rightly know Thee, and learn thy will.

Perfect thy strength in my weakness, and guide me by thy Holy Spirit, that I may dedicate all the faculties of my soul and body to thy service. When Thou didst heal the sick and afflicted in the temple, the children cried out hosanna to the Son of David! whilst the high priest and the scribes were enraged against Thee, and plotted thy destruction. O be pleased, gracious Lord, to assimilate me, in disposition, to those little ones, and preserve me, in much mercy, from the angry and inhuman passion, evinced by the high priest and scribes. Grant that I may ever learn more and more of Thee, in and from thy works, and ever confide in Thee, as the only and true Saviour of mankind, and with joy spread thy

praise abroad, and rejoice, when Thou dost good unto my brethren of mankind; and may I be induced to imitate thy blessed example of love and goodwill towards men, and love Thee, that I may enjoy thy love, both in time and for eternity.—Amen.

HYMN 31. 8, 7.—*Vesper Hymn.*

1 LORD, with glowing heart I'd praise Thee,
For the bliss thy love bestows; [me,
For the pardoning grace that saves
And the peace that from it flows:
Help, O Lord, my weak endeavour,
This dull soul to rapture raise:
Thou must light the flame, or never
Can my love be warm'd to praise.

2 Praise, my soul, the God that sought thee
Wretched wand'rer, far astray;
Found thee lost, and kindly brought thee
From the paths of death away:
Praise, with love's devoutest feeling,
Him who saw thy guilt-born fear,
And, the light of hope revealing,
Bade the blood stain'd cross appear.

3 Lord this bosom's ardent feeling
Vainly would my lips express:
Low before thy footstool kneeling,
Deign the suppliant's prayer to bless:

Let thy grace, my soul's chief treasure,
Love's pure flame within me raise;
And since words can never measure,
Let my life show forth thy praise.

Morning Devotions for Tuesday.

HYMN 32. P. M. 7, 6.—*Romaine.*

1 TO Thee, in each bright morning,
Father of all, we pray;
While thought and fancy drawing,
Lead on the rising day;
To Thee, in life's last even,
We'll tune our feebler breath;
Hear all our sins forgiven,
And softly sleep in death.

2 When from death's sleep we 'waken,
No fears shall us surprise;
All earthly things forsaken,
What joys shall meet our eyes?
With raptures then increasing,
For ever we'll rejoice;
And praises never-ceasing,
Shall wake each tuneful voice.

"*Teach me to do thy will; for Thou art my God; thy Spirit is good; lead me into the land of uprightness.*"—Ps. 143.

O Almighty God and merciful Father, I would render Thee most hearty thanks, for the fatherly protection extended unto me through the past

night; Thou hast preserved my soul from fear and anxiety, my body from disease, my life from death, my food from all injuriousness, my conscience from offence, my honour from shame, and all that I am and possess from injury and accident; and now in thine abounding love and mercy, which is better than life, Thou hast permitted me to rise from my bed of repose in perfect health, to behold the light of this morning. In thy name, O Lord, will I now commence the business of this day, according to thy will, and entreat Thee, that as Thou hast been my Preserver from evil and danger through the past night, so continue, through this and all the succeeding days of my life, to be my very present help in every time of need. Inasmuch as Thou, O Father, hast, in tenderness, watched over me, and permitted me to enjoy a sweet and refreshing sleep; be pleased also, to guard me whilst I am awake, and abide with me while engaged in the discharge of the duties of my calling, so that I may do nothing but what is consistent with thy will, promotive of thy glory, and that may redound to the best interests of my friends and neighbours, as well as my own salvation.

I moreover confess unto Thee, O Thou holy and righteous God! and

that with much shame and confusion of face, that I have hitherto, with the multitude, both of my original and actual, open and secret sins, most shamefully profaned thy holy name, despised thy holy word, defaced thine image within me, done despite to thy Holy Spirit, abused thy mercy, wounded my conscience, injured my good name, offended my neighbours, and have thereby, not only deprived my own soul of the precious consolations of thy holy word, and of the protection of thy good Spirit, but have also, justly increased thy displeasure, and above all, treasured up thy wrath against the day of final retribution. Therefore, would I cry unto Thee, O for help, that I may not perish in my sins. May the influences of thy Spirit and thy grace, affect my hard heart, with a feeling sense of my sins and miseries, that mine eyes may become, as it were, a fountain of tears, to run down, both day and night, for my sins, and that I may humble myself in sackcloth and ashes, under thine Almighty hand, for having so often and grievously offended Thee. And, O God, I beseech Thee, to forgive me all mine iniquities, and cancel them, with the precious blood of thine only begotten and well beloved Son, Jesus Christ, my Redeemer, and for his sake grant me thy Holy Spirit

to renew my heart, enlighten mine eyes, subdue my stubborn will, change my sinful purposes, and to ever present before mine eyes, the evil fruits and ruinous consequences of sin, that I may more carefully guard against the smallest deviation from the path of duty, and no longer continue in the services of satan, the world or the flesh; but continue to serve Thee with fidelity, all the days of my life, in righteousness and true holiness, which is ever well-pleasing in thy sight.

And O God, Thou didst as the Almighty Maker of all things, on this day of the week, gather together the waters of the earth, so as to cause the dry land to appear, and bring forth grass, herbs and trees, and to be inhabited by both men and beasts; be pleased, therefore, likewise to remove all impure and unholy desires and propensities of natural depravity, from my soul, and render it an acceptable dwelling place for thy good and Holy Spirit.

Thou didst, moreover, on this day, command by thine Almighty power, the earth to bring forth all manner of herbage and vegetation, to adorn the earth, and for food and sustenance to both thy rational and irrational creatures. Ingraft, also, in my heart, I beseech Thee, O Lord, the immortal seed of thine incorruptible word, that I

may thereby be made fruitful in all good works, and be begotten anew unto a lively hope of eternal life.

Thou, O God, didst finally on this day, cause the earth to bring forth all manner of trees, to bear fruit according to their kind. Be pleased, O God, in like manner, to render my soul a tree of righteousness, planted by thine own hand, in the vineyard of thy church, that it may bring forth all the pleasant fruits of the Spirit, faith, love, hope, meekness, patience, friendship and holiness, so that I may in due time, be transplanted into the heavenly Paradise, to partake among all the redeemed from among men, of the soul-satisfying fruits of glory, which are ever found on the tree of life, Christ Jesus; to whom, with Thee, O heavenly Father, and the Holy Spirit, be all praise, honour and thanksgiving forever and ever.—Amen.

HYMN 33. S. M.—*Kentucky.*

1 A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

2 To serve the present age,
My calling to fulfil;
O may it all my powers engage,
To do my master's will.

3 Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare,
A strict account to give!

4 Help me to watch and pray,
And on thyself rely,
Assur'd if I my trust betray,
I shall forever die.

Evening devotions for Tuesday.

HYMN 34. C. M.—*Mount Pleasant.*

1 MY God the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!

2 In darkest shades, if Thou appear,
My dawning is begun; [star,
Thou art my soul's bright morning
And Thou my rising sun.

3 The opening heavens around me shine,
With beams of sacred bliss,
If Jesus shows his mercy's mine,
And whispers I am his.

4 My soul would leave this heavy clay,
At that transporting word,
Run up with joy the shining way,
To see and praise my Lord.

5 Fearless of hell and ghastly death,
I'd break through every foe;
The wings of love and arms of faith,
Would bear me conqueror through.

Our Father who art in heaven, this day is now past and gone, and numbered with those beyond the flood, but I am yet in the land of the living, and permitted by thy grace to appear once more on praying ground and pleading terms before Thee. I would therefore, render unto Thee unfeigned thanksgiving and praise, for supplying all my returning wants, out of thy exhaustless fulness of mercy and grace, through the past day; although I have grievously offended against thy majesty, and therefore, rather deserve thy hottest displeasure, than the exhibitions of thy grace. But I most humbly beseech Thee, for the sake of the precious blood of Jesus Christ, my Saviour, forgive me all my sins, and may his blood cleanse me from every pollution, and be pleased to clothe me with the robe of his innocence, that my transgressions may no more come up in judgment against me forever.

Be pleased also, to take me into thy holy care and keeping, through the ensuing night. Watch over me, and all those who are near and dear unto me, and protect us from the common

enemy of mankind—satan, from all the fears and dangers of the night, from sinful dreams, from the breaking in of enemies, from all accidents of fire and water, and from all manner of evil, as to soul and body. Be unto us, as a wall of fire round about us, and preserve us as the apple of thine eye.

Watch Thou over us, O Thou Guardian of Israel, who neither sleeps nor slumbers, and give thine holy angels charge over us, to preserve us in safety; so that we may not only awake in the morning, and pursue the business of the day, with zeal and diligence; but be also careful to make it the first business of the day, to send forth our praises unto Thee, and fervently implore the presence and guidance of thy good and Holy Spirit.

And incline my heart, Heavenly Parent, to esteem nothing in this world so highly as thy favour, and to hate nothing so much as my sins, and to ever dread to excite thy wrath and displeasure against me.

Be pleased, also, graciously to preserve me from ever placing my happiness upon the transitory sands of vain glory, or the perishable objects of time and sense, and much less upon the fleeting gratifications of the sinful lusts of the flesh, which, as soon as the sunshine of prosperity goes down, are past

and gone, and with the light of life are extinguished forever. Grant, O God, for this purpose that I may thoroughly realize, how fleeting are wordly riches, how foolish are the lusts of the flesh, how inconstant are the honours of this world, how dangerous the breath of popularity, how vain and transitory is even life, how awful is death and judgment, and how strict will be the scrutiny and stern the account, which I must render unto the Judge of the quick and the dead, of all my thoughts, words and deeds in this probationary state. Teach me by thy holy word and Spirit, that I have no continuing city here; but that I am a pilgrim and stranger here on earth, and to seek my birthright in heaven, and, as I have hitherto, alas! placed my desires upon the vain and trifling things of time and sense, and have thus spent my time and labour in vain; I entreat Thee to incline my heart, to lift its affections to heaven and things divine, and to desire and long for nothing so much, as the gifts and graces of thy Spirit and everlasting life. Grant me grace, O Lord, to partake of that bread which cometh down from heaven, to strengthen me to work out my soul's salvation, with fear and trembling.

And grant, that I may desire the objects of this world, only to increase my

desires after the realities of eternity; that I may employ the good things of this world, only in extending the hand of aid to the poor and needy, and abound more in all good works; that I may desire health, only to be able to serve Thee with more cheerfulness; and strength and power that I may fight manfully against thine and mine enemies, and the prolonging of my days, that I may the longer continue to show forth thy praise in the land of the living.

And, O blessed Saviour, it was on this day, that Thou wert anointed, by the pious Mary, with precious ointment, and thy feet were bathed with tears, against thy burial; O I beseech Thee, also, to anoint me more and more, with the oil of gladness, and the influences of thy Spirit, to eternal life.

On this day, also, did the rulers among the Jews, conspire together against thy life; O deliver me now and at all times from the power of mine enemies, break asunder their bands, so that I may serve Thee all the days of my life in righteousness and true holiness, according to thy will.

I commend, finally, all my dearest interests unto Thee; O preserve my life from all sickness and disease—my soul from all sinful dreams, lusts and desires, so that I may rest in Thee, and

rise in the morning with new vigor, to discharge the duties of the day in obedience to thy will and holy commandments. And to the Father, Son and Holy Spirit, be all the praise, both now and forever.—Amen.

HYMN 35. C. M.—*St. John's.*

1 O God, thy gifts of tender love
Are every evening new;
And morning mercies from above
Distil like early dew.

2 Thou spread'st the curtain of the night
To guard our sleeping hours;
Thy sovereign word restores the light,
And wakes our drowsy powers.

3 We yield ourselves to thy command,
To Thee devote our days;
For constant blessings from thy hand,
Demand our constant praise.

Morning devotions for Wednesday.

HYMN 36. L. M.—*Newton.*

1 FROM every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the Mercy Seat.

2 There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all besides more sweet—
It is the blood-bought Mercy Seat.

3 There is a scene where spirits blend,
Where friend holds fellowship with friend;
Tho' sunder'd far—by faith they meet
Around our common Mercy Seat.

4 Ah! whither could we flee for aid,
When tempted, desolate, dismay'd—
Or how the host of hell defeat,
Had suffering saints no Mercy Seat!

5 There! there, on eagle wings we soar;
And sin and sense seem all no more,
And heaven comes down our souls to greet,
And glory crowns the Mercy Seat.

6 Oh, let my hand forget her skill,
My tongue be silent cold and still,
This bounding heart forget to beat,
If I forget the Mercy Seat.

"*The mercy of the Lord hath no end, but is renewed every morning, and great is his faithfulness.*"—Lam. 3. 22, 23.

O most merciful God, Thou Father of eternal light and life! I would call upon my soul, and all that is within me, to magnify and adore thy holy name, for permitting me to lay me down under the shadow of thine Almighty wings, and to sleep securely during the past night, and to arise this morning to behold the light of another

day, in the enjoyment of my usual health and strength.

O what is man that Thou shouldest be mindful of him, or the son of man that Thou shouldest set thine heart upon him; Thou hast made all creatures for him, and didst especially, on this day, create two great lights, and didst place the Sun and the Moon in the firmament of heaven, to give light, both by day and by night, and to divide the seasons, years, months and days—to regulate his labours—to invigorate his body—to ripen the fruits of the earth, and to cause the earth to bring forth its products in rich abundance. Nay, Thou didst present him with a light, yet infinitely more brilliant; even the light of thy prophetic word, and in order that he might behold the riches of thy goodness and thy grace, didst Thou cause the sun of righteousness to rise upon him, by his genial rays, to shine into his heart—to illuminate his understanding—to quicken him to diligence in accomplishing thy will, and to make him a participator among the saints in light and glory, of those pleasures, which are at thy right hand forevermore. O God, I would sincerely rejoice in this light, and earnestly desire, that every recess of my soul may be penetrated, by the gracious rays of this sun of righteousness.

I humbly acknowledge, that Thou hast laid me under infinite obligations to exalt Thee above all objects in the universe; inasmuch as thou hast given me a preference to all other creatures; that I am solemnly bound to love Thee with all my heart, because of thy loving-kindness and tender compassion, exhibited continually towards me, and for making all other creatures subservient to my best interests; and to return Thee unceasing praises and thanksgivings, as well as an unwavering obedience to all thy commandments, because thy tender mercies are renewed unto me every morning, and thy faithfulness returns every evening. I am, therefore, ashamed and confounded, when I reflect upon my past life and conduct, how utterly negligent I have been in the discharge of my duties towards Thee; for how can I plead any excuse for my ingratitude and disobedience towards Thee? Shall I seek refuge under pretended ignorance of Thee and thy will; but how can I, inasmuch as the heavens declare thy glory and the firmament showeth forth thy handy work? Shall I plead ignorance of thy laws? Why Thou hast put thy word into my mouth, and hast engraven thy laws upon my heart. Shall I say that I have never heard of the light of thy gospel, when I know that it has

come into the world and hath shined into darkness. O no, blessed God, the reason, alas! is, that I have loved darkness better than light, because my deeds were evil. And because of my evil deeds, Thou mightest have justly cast me into outer darkness, where there is nothing but weeping and gnashing of teeth. But with Thee there is forgiveness, that Thou mayest be feared. There is yet balm in Gilead to heal all my wounds; there is balm and healing in Christ Jesus, in his merits and obedience—salvation in his blood—hope in his resurrection—joy in his ascension into heaven—nay, everlasting comfort in his sitting at the Father's right hand, as my intercessor. O Thou divine Advocate! be pleased to manage all my dearest interests and concerns. O blessed Saviour, out of whose opened side, there flows a pure and cleansing stream—purify Thou me from all filthiness of the flesh and spirit. Bless me with that peace which Thou hast promised to all thy dear people, that my heart may be relieved, alike from fear and despair. Reconcile me with thy Father and my Father, with thy God and my God.

And as all my hope is in thy unmerited mercy, O may that mercy be a pattern for my continued imitation, in forgiving those who trespass against

me—in sympathizing with the weak and afflicted, to assist them in their necessities, comfort them under their crosses and tribulations, and aid them to bear their cross with patience. O Parent in heaven, may I, as thy obedient child, continually tread in thy footsteps, and as Thou didst, on this day, create the sun, which has just arisen to shine again, on the just and on the unjust, do Thou likewise, enable me to let the light of my knowledge, and the quickening rays of my love, expand towards all, but especially to the household of faith. As mine eyes now behold the precious light of the sun, so be pleased to draw off my thoughts and desires from the vain and ignoble things of time and sense, and place them on heaven and things divine, so that they may ever find their chief pleasure and happiness in Thee.

And as the sun thaws the snow and ice, so in like manner, O Lord, melt Thou my icy and frozen heart, by the rays of thy grace, into true and unfeigned repentance. As the sun dispels and purifies all the dense fogs and injurious vapors, which float in the air, so may the gracious influence of thy good Spirit, dispel and banish from my benighted understanding, all the moral mists and fogs of error and unbelief, and purify the desires of my heart from

all manner of sin. As the sun runs his undeviating course in the heavens, so as to turn neither to the right nor the left, even so be pleased, O Lord, to guide and govern me, that I may continually, run the way of thy commandments, and never wander astray, into the forbidden paths of sin.

As the sun continually ascends higher and higher, until it arrives at its meridian splendour, so enable me, O Lord, to increase continually in grace, righteousness and true holiness, that I also, may shine as a light of the world, and be without spot and blemish, in the midst of a perverse and ungodly generation, so that I may in due time, shine forth as the sun in the kingdom of thy glory. As finally the sun rejoices as a strong man to run a race, so may I run the race set before me, even unto the end, rejoicing in every dispensation of thy providence, that I may at last obtain the gracious reward of the righteous, even a diadem of unfading glory, for Jesus Christ the Redeemer's sake, to whom, with Thee and the Holy Ghost, one God—be all honour, glory and dominion forever and ever.—Amen.

Evening devotions for Wednesday.

HYMN 37. P. M. 7's.—*Sovereign Grace.*

1 SING, my soul his wondrous love,
Who, from yon bright throne above,
Ever watchful o'er our race,
Still to man extends his grace.

2 Heaven and earth by him were made,
All is by his sceptre sway'd;
What are we that he should show
So much love to us below?

3 God, the merciful and good,
Bought us with the Saviour's blood;
And, to make our safety sure,
Guides us by his Spirit pure.

4 Sing, my soul—adore his name
Let his glory be the theme:
Praise him till he calls thee home,
Trust his love for all to come.

"*Blessed are the pure in heart, for they shall see God.*"—Mat. 5. 8.

Most holy and adorable God! I humbly confess that I am a sinful creature—that I am by nature a child of darkness, and as such, I am ashamed to lift up mine eyes to the place where thine honour dwelleth, inasmuch as I have sinned against Heaven and in thy sight, and have insulted thy majesty in times and ways without number, and have

thereby justly deserved thy righteous judgments. My conscience accuses and convinces me, that I have hitherto given the deceitful lusts of sensuality, which are all works of darkness, the preference; even to the inheritance among the saints in light; by suffering my reason, (which is the only remaining light I enjoy,) to be darkened by ignorance and hardness of heart; and although Thou hast stretched out thine hands to awake me, both late and early, yet I have gone on in the vanity of mine own imaginations, and not followed the guidance of thy Holy Spirit, but the devices of mine own evil heart; and have, therefore, richly deserved to be banished from thy presence, into outer darkness, where there is weeping and wailing and gnashing of teeth. Nay, if Thou wouldest even cast all my former transgressions into the unfathomable ocean of thy love, yet the sins which I have committed this day, alas! are sufficient to merit my eternal condemnation. My disorderly passions—impure thoughts—foolish imaginations and idle conversation, together with the multitude of my unfruitful works, cast down my heart within me. I know not any apology to offer, O Lord, for my shameful abuse of thy mercy, the criminal misimprovement of time, despising of thy grace, and ne-

glecting the manifold opportunities afforded me of doing good. O how negligent have I been in the discharge of the duties of my calling! How drowsy in the exercises of devotion! How cold and indifferent in the confession of my sins! How careless in the use and application of thy word, although it is the only sure means of healing the spiritual maladies of my soul! Even the supplications and prayers which I direct to thy mercy seat, for the removal of my wants and necessities, and the healing of mine infirmities, are connected with many imperfections. O Lord, have mercy upon me, a poor miserable sinner. Enter not into judgment with me, for before Thee shall no flesh living be justified. Afford me, O Lord, a deep sense of my great folly and depravity; and awaken within me, an earnest desire after more engagedness in thy service—a hearty repentance for my past sins, and present hardness of heart; and, inasmuch as I cannot pray unto Thee as I should, O cause thy Holy Spirit to make intercession for me, with groanings which cannot be uttered, and the blood of thy Son Jesus Christ to speak far better things for me, than the blood of Abel. O God, suffer not the glorious light of heaven to go down over thy wrath towards me, but be merciful towards me,

for the alone sake of thine only begotten and well beloved Son, my Saviour and Redeemer, who alone is the atonement for our sins, so that my poor soul may this night, find peace and rest in Thee, as my wearied body may be refreshed and invigorated by seasonable sleep, so shall I unintermittingly laud and magnify thy name, O Lord, my strength and my Redeemer, and with joy make known my unfeigned gratitude towards Thee, throughout all eternity, for thy unbounded love, in which Thou hast chosen me before the foundation of the world; for thy goodness in which Thou hast created me anew, according to thine image; for thine unspeakable mercy, in which Thou hast provided for my eternal salvation, through the blood of thy Son; for thine unmerited grace, in which Thou hast brought me the knowledge of the truth; and for thy paternal providence, with which Thou hast protected me; chastening me with mildness, and hast so bountifully supplied all my returning wants, until the present period of my existence.

O blessed Jesus, Thou who wast sold, on this day, for thirty pieces of silver, like the most abject slave; O be pleased to deliver me, from the slavery of sin, and forbid that I ever should, like Ahab, sell myself to work iniquity.

May my heart be so deeply impressed with the awful nature of this sin of Judas, as well as with the d eadful punishment of it, that I may thereby, ever be deterred from betraying thy divine truth, or ever be induced to renounce my faith in Thee for any fascinating offers of a deceitful world, be they ever so great or alluring.

And, O Thou Bread of Life, who didst endure hunger for my sake, and Thou Fountain of the waters of Lebanon, who didst for my sake, experience thirst! O Thou Joy of mankind, who on my account, didst experience sorrow! O thou who art Faithfulness and Truth itself! who for my sake wast betrayed! O Thou Wedding Garment, which for my sins was laid off! O Thou Ransom for the sins of the whole world, who wast sold for my transgressions! O thou Life and Resurrection of all who place their hope and trust in Thee, who didst die, to deliver me from death eternal! O ingraft thy love, so deep in my heart, that neither hunger nor thirst, neither sufferings nor nakedness, neither hope of reward nor fear of persecution, neither death nor life, may ever be able to eradicate it from my soul.

O gracious Redeemer, Thou didst exercise friendship towards deceptious Judas Iscariot, although, Thou didst

well know, that satan had entered into him, to instigate him to betray Thee, and didst even permit him to give Thee, the false and treacherous kiss; O how much more friendship wilt Thou manifest towards thy true friends, who love Thee with their whole hearts, and remain faithful unto Thee to the end? If Thou wert friendly towards him, who was full of deception and hypocrisy towards Thee; O what grace and loving-kindness may such anticipate at thy hand, who cleave unto Thee with all their hearts?

Now blessed Lord! as thou searchest and desirest the heart above all things, and wilt not accept either of our offerings or services, without they proceed from the sincerity of soul; O give me such a heart, which is purified from all hypocrisy, and renew in me, a right and obedient spirit, in order that I may offer unto Thee, according to thy will, the sacrifice of such a heart, as is well-pleasing in thy sight, of a heart, the thoughts of which are pure—the desires holy—the undertakings upright—so that all my words and works, may proceed from a pure heart, and my heart may not, on the great day, when all the secret thoughts and intents of the heart, shall be revealed, condemn me; but that it may be accepted of Thee, O God, and be filled with that

fullness of joy, which no eye hath seen, no ear hath heard, and which has never entered into the heart of man to conceive, for Jesus' sake, in whose name, and upon whose command and in whose words, we further call upon Thee, as—Our Father, &c.—Amen.

Morning Devotions for Thursday.

HYMN 38. H. M.—*Amherst.*

1 UPWARD I lift mine eyes,
From God is all my aid;
The God that built the skies,
And earth and nature made:
God is the tow'r to which I fly;
His grace is nigh in ev'ry hour.

2 My feet shall never slide,
And fall in fatal snares,
Since God, my guard and guide,
Defends me from my fears.
Those wakeful eyes which never sleep,
Shall Israel keep, when dangers rise.

3 No burning heats by day,
Nor blasts of ev'ning air,
Shall take my health away,
If God be with me there:
Thou art my sun, and Thou my shade,
To guard my head by night or noon.

4 Hast Thou not giv'n thy word,
To save my soul from death?
And I can trust my Lord
To keep my mortal breath:
I'll go and come, nor fear to die,
Till from on high Thou call me
home.

"*The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.*"—Ps. 145. 18, 19.

O holy and righteous God! who hatest the workers of iniquity and art alone merciful unto those who fear and love thee, who extendest thy fatherly protection unto all who trust in thee, and providest for all who cast their care upon Thee. I would love and praise thy holy name, and render Thee cordial thanks, for protecting me in safety through the past night, and permitting me to awake this morning, in the enjoyment of perfect health and strength. I acknowledge, O Lord! with the profoundest humility, that if I had laid me down to sleep without thy protection, many accidents and dangers might have befallen me; but under thy preserving care, I have enjoyed the refreshing repose of another night, and am now prepared to enter

upon the discharge of the labours and duties of my calling with cheerfulness.

I cordially beseech Thee therefore to lift upon me the light of thy countenance, so that I may not be tempted to turn aside from the path of duty, neither by the natural depravity of my heart, or the example of the ungodly, but that I may carefully follow the light of thy blessed word, and studiously regulate all my thoughts, words and deeds this day, according to thy word and will. Guide me, O Lord! by thy Holy Spirit, into all truth, and preserve me from all evil; may thy fear be continually before mine eyes, so that I may improve this and all the succeeding days of my life to thine honour, and to the peace of mine own conscience.

Increase within me the gifts of faith and hope, that I may continually exercise a filial confidence in thy promises, which are yea and amen, in Christ Jesus, unto thy people, and in mercy prevent it that I should either by carelessness or the pride of the flesh, or any other temptation, forfeit a gracious assurance of reconciliation with Thee, through the precious blood of thy dear son. Dissipate the thick and impure vapours of my depraved heart, which wounds my soul, darkens my mind, perverts my will, and inclines my af-

fections and desires to evil. Purify my soul, body and spirit by breathing forth upon me the influences of thy Holy Spirit, and assure me continually, that I am thy child, and that thou art my Abba Father, and very present help in every time of need.

And inasmuch as I am a great sinner, and have often grievously offended Thee, not only through thoughtlessness; but also by sinning against better light and knowledge, and the revealed testimony of thy holy word and Spirit, to the great injury of my soul, and insulting of thy majesty and have thereby rendered myself unworthy of thy grace and favour, O be pleased not to look down upon me, in my unworthiness, but look upon me in the face of thine annointed Son Jesus, my Saviour.

To thine unbending justice which cries for vengeance upon me, I would oppose, his bitter sufferings and excruciating death. O be pleased holy Father in Heaven, to accept of these as a ransom from all my sins. Blot them all out of the book of thy wrath with his crimson blood, so that they may never be remembered against me, and seal unto my soul, by thy Holy Spirit, the free forgiveness of all mine iniquities, to the peace and joy of my conscience, unto the day of perfect redemption.

It was on this day, O Lord, that thou didst create the sea and other waters with all manner of fish, and also the air, which thou didst fill with an innumerable multitude and variety of fowls; may I enjoy grace at thy hand, therefore, to contemplate the glorious works of thine almighty power, wisdom and goodness, so as to ascend up in my affections and desires from the creature, to the all-wise, omnipotent and bountiful Creator of all these things, which thou hast brought into existence for our comfort and subsistence.

Nay, O God! as Thou didst, on this day, render the waters fruitful, even so make me also fruitful by thy word and Spirit, in all good words and works. As Thou didst on this day create the fowls, that they might fly through the air; in like manner elevate, also, my soul, so that it may ascend on the wings of faith and hope, even unto Thee, and seek those things which are on high—where is fulness of joy and pleasures forevermore.

Finally, as the fowls of heaven know their appointed time when to come, and when to go; O Lord grant me also thy grace, so that I, as a rational and intelligent creature, may know the time of my gracious visitation, and work out my soul's salvation with fear

and trembling, so that I may at last be received into the mansions of eternal glory. All of which, I ask of Thee, in the name and for the sake of mine only Intercessor and Redeemer, Jesus Christ, to whom, with Thee, and the Holy Ghost, be eternal praises.—Amen.

Evening devotions for Thursday.

HYMN 39. C. M.—*Clifford.*

1 TO Zion's hill I lift mine eyes,
From thence expecting aid;
From Zion's hill, and Zion's God,
Who heav'n and earth has made.

2 Thou, then, my soul in safety rest,
Thy guardian will not sleep;
His watchful care that Israel guards,
Will thee in safety keep.

3 Shelter'd beneath th' Almighty's wings,
Thou shalt securely rest; [thee
Where neither sun nor moon shall
By day or night molest.

4 At home, abroad, in peace, in war,
Thy God shall thee defend; [mage,
Conduct thee through life's pilgri-
Safe to thy journey's end.

"Wherefore, let them that suffer according to the will of God, commit the keep-

***ing of their souls to him in well doing, as unto a faithful Creator."*—1 Pet. 4. 19.**

Almighty God and compassionate Father in heaven! I thank thy great and holy name, for all the exhibitions of thy goodness and thy grace, unto me as to soul and body, and especially for thy kind protection afforded me through the day which is just past and gone. I have enjoyed another day to repent and prepare for the final day of retribution, but alas! how little good have I done! I entreat Thee, O God! in the multitude of thy tender mercies, to forgive me, for Jesus' sake, all my sins and blot out all mine iniquities.

On this evening didst Thou, O blessed Redeemer, eat the passover, with thy disciples, in which they received Thee, by faith, to the nourishment of their souls. O be pleased, likewise, to come in unto me, and sup with me, in this life, so that I may at last be accounted worthy to sit at thy table, with Abraham, Isaac and Jacob, in the kingdom of thy glory.

It was, likewise, on the evening of this day, O compassionate Saviour! that Thou didst give thyself unto thy disciples in the sacrament of thy supper, and on the day following didst offer thyself for me on the cross; O therefore, be pleased to grant me a true and

living faith, also to apprehend and apply thy crucified body and shed blood unto my never-dying soul.

Grant that I may be encouraged by thy agony and fear—that I may be comforted by thy deadly conflict—that I may be clothed by thy nakedness—that I may be reprieved by means of thy sentence unto death—that I may be purified from all my sins by thy blood—that I may be healed by thy wounds—and that I may be made alive by thy death. Forbid it, O Lord, that I, (who cost that precious blood, which flowed so freely on Calvary,) should ever be plucked out of thy hand, or that thy blood should have been shed, and thy sighs and lamentations vented in vain.

But grant, blessed Jesus, that thy agony and bloody sweat and conflict, thy voluntary surrender of thyself into the hands of thine enemies, thy bands, the accusation and sentence passed upon Thee, the disrobing and scourging of Thee, the crowning of Thee with a crown of thorns in token of mock royalty, the smiting Thee upon the cheek, the mockery and shame which thou didst endure, together with thy agony blood and death, on the accursed cross, may all be effectual to my soul's salvation.

And O Thou dear Redeemer! what should I be ready and willing to suffer

for Thee, in return for all that Thou didst endure in body and soul, both in the garden and on the cross for my sake, when the united powers of earth and hell bore down on Thee and the wrath of almighty God drank up thy spirit; insomuch that all nature was convulsed, and sympathized with Thee in thy sufferings and death?

O my Lord and my God! who hast called me unto the knowledge of thy divine truth; nay by thy Holy Spirit, and the nails with which Thou wast nailed to the cross, hast ingrafted thy love deep in my heart; grant that in future nothing may be able to separate me from Thee, and thy love, neither tribulation nor anguish, nor persecution; neither height nor depth; neither the present nor that which is to come, neither life nor death; but that I may be most firmly assured, that all these things must work together for good to me, and to all who love Thee in sincerity and truth.

O Thou divine Saviour! I could not endure a thousandth part for Thee, of that which Thou didst endure for me; I could not endure the lightest punishment which my sins have merited; much less that which would merit eternal life. All the tribulations of the present life, are not worthy to be compared to the glory, which shall be re-

vealed in me and all thy believing children, in a coming world, for these are temporal, whereas the other is eternal. These are the common lot of the children of God, in the school of discipline of the travellers to Mount Zion—the medicine of the soul—the seal of love and excitement to devotion, a trial of the faith—the exercise of my patience, a proof of my steadfastness, and an unerring evidence of my assimulation unto Thee. And am I chastised—it is only that I may be judged of Thee, so that I may not be finally condemned with an ungodly world; shall tribulation, or bonds, or imprisonment, or banishment into misery, nay even death, be able to separate me from thy love, O Lord? O no!—I know, full well, that without thy permission, they cannot befal me—that thy mercy can sweeten them, and that they are set apart in thy love, for the advancement of my best interests; nay, that they all tend, much more, to bring me into communion with Thee, than to separate me from thy love.

How should I, therefore, deny Thee, who hast purchased me with so vast a price? Why should I grieve thy Holy Spirit, who comforts me in all my sufferings? How can I set a superficial value upon thy blood, when it was the infinite price paid down for my re-

demption? O how can I any more offend Thee, blessed Saviour! inasmuch as Thou art my peace, and by thy blood, hast reconciled me with thine offended Father! Nay, how can I ever be forgetful of Thee, who art ever, and in all places so mindful of me? Thou art my Guide in all my ways—Thou art my Guardian when at home—my Intercessor and Advocate in prayer—my Comfort in tribulation—Thou openest thy munificent hand and suppliest my table with food—and commandest thy benediction upon all the work of mine hands. I would, therefore, O heavenly Parent! commend unto thine unvaried goodness and kind protection, my body, soul and spirit, through the ensuing night, and cordially beseech Thee, to spread over me the protecting banners of thy love, so that I may enjoy a comfortable repose, and awake in the morning refreshed and invigorated for the duties of the day, and grant unto me, the guidance of thy Holy Spirit, that in all I undertake or do, whether asleep or awake, whether labouring or enjoying rest, whether I go up or down, I may do all under thy gracious governance, in thy fear, and to the praise and honour of thy most holy name, for the alone sake of Jesus Christ, my strength and my Redeemer, in whose words I would again conclude

my prayer, by calling on Thee, as Our Father, who art in heaven, &c.—Amen.

Morning devotions for Friday.

HYMN 40. L. M.—*Kimbolten.*

1 TO God, the universal King,
Let all mankind their tribute bring;
All that have breath, your voices raise,
In songs of never-ceasing praise.

2 The spacious earth on which we tread,
And wider heav'ns streach'd o'er our head,
A large and solemn temple frame,
And celebrate its Builders fame.

3 Here the bright sun that rules the day,
As through the sky he makes his way;
To all the world proclaims aloud,
The boundless sov'reignty of God.

4 When from his courts the sun retires,
And with the day his voice expires,
The moon and stars adopt the song,
And through the night his praise prolong.

5 The list'ning earth with rapture hears
Th' harmonious music of the spheres;

And all her tribes the notes repeat,
That God is wise, and good, and great.

6 But man, endow'd with nobler pow'rs,
His God in nobler strains adores;
His is the gift to know the song,
As well as sing with tuneful tongue.

"*But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.*"—Ps. 73. 28.

O merciful God and heavenly Father! Creator of all things, and judge of all mankind! Thou great and exalted God! I, thy unworthy servant, (or hand-maid,) confess freely, and with a broken heart, that I am a great and grievous sinner; alas! I was not only conceived and born in sin, but have also conceived sin in my heart, and brought it forth in my whole life, as my daily work; so that if I were to attempt to justify myself in thy sight I should be covered with shame and confusion of face, and anticipate thy everlasting wrath and displeasure. Inasmuch, however, as I learn from thy holy word, that Thou art a merciful and gracious God—long-suffering and forgiving of iniquities, transgressions and sins—that Thou wilt be found

merciful unto all who seek Thee in sincerity, and call on Thee in humility of soul, for mercy and forgiveness; and that a full and perfect satisfaction has been made unto all the demands of thy justice, by the ignominious and excruciating death of thy innocent Son Jesus, our only Mediator and Saviour, which he endured on this day of the week; I would therefore, approach unto Thee with the most unwavering confidence, and beseech Thee to forgive me all my great, grievous and manifold sins. Forgive me, O God, for the sake of this thy Son, all the sin in which I was conceived and born, and those which I have committed against thy will and commandments, during my life until the present period of my existence; for I would exercise implicit faith in Thee, and sincerely desire to amend my life and conduct. Thou didst on this day, pay down the ransom for my soul, so that neither satan, death nor hell, nor damnation have any claims upon me, nor shall ever bring me into condemnation.

I thank Thee, also, O God, for all thy great and incomprehensible benefits, Thou hast bestowed upon me, both as to body and soul, and especially, for permitting me to rest securely, as in the arms of thy love, and under the shadow of thy wings, and guardianship of thy

holy angels, through the past night, and hast permitted me to arise in health and strength, to behold the light of this morning. Teach me, O Lord, from day to day, how to successfully withstand all my sinful propensities, and to crucify the lusts of the flesh. Assist me by thy grace, to withstand the evil desires of the flesh, and to offer all the faculties of my soul and body, as instruments of righteousness, that they may become holy, O God, as Thou art holy.

O Almighty Creator and gracious Redeemer of mankind! I would lift my hands and eyes to Thee, whose hands, on this day, created me. I would lift my heart up unto Thee, whose heart was, on this day, pierced with the fatal spear, for my sins; nay, I would lift my body and soul to Thee, whose body and soul, were lifted up upon the fatal tree, as a perfect offering for the sins of all who come unto God, by the merits of thine atoning blood. O gracious God, may those hands by which I was created, be ever extended to my assistance in all the trials and labours of this wearisome pilgrimage on earth. May those arms which were extended on the cross, be laid underneath and round about me, so that I may be so united with Thee, that nothing may ever be able to separate me from thy love.

O Thou faithful Creator, who didst at first, create me out of nothing, preserve me by thy grace, from rendering myself worse than nothing. O Thou gracious Redeemer, who didst save that which was lost; suffer not those whom Thou hast redeemed to come short of thy salvation. Although the wiles of satan are great, yet blessed be thy name, thy goodness and thy grace are far greater—although my sins are many and awful in thy sight, yet where sins abound, thy grace much more abounds. O forbid, that the work of thy grace, should be interrupted, or thine image, which Thou hast commenced engraving upon my heart, should be ever, on account of my sins, blotted out. Thou hast, O Lord, done much good unto me—although I possessed, in creation, light, yet by my sins have I turned this light into darkness; but thou hast again turned my darkness into light—although Thou didst create me free, yet I plunged myself into slavery, but by thy word and Spirit, Thou hast again set me at liberty—although I was created happy, yet I thrust myself into abject misery, but Thou hast, by thy suffering and death, instated me in more than original happiness; yes, O Lord, my loss has, by thy grace, become my unspeakable gain, inasmuch as thou hast exalted

me, by thy redemption, higher than I was before my fall, as Thou hast redeemed me not only from death, but unto an everlasting and unchangeable inheritance, to a glorious crown of life in thy kingdom, to pleasures and felicities, which no eye hath seen, no ear hath heard, and which have never entered into the heart of man to conceive. How can I, O Lord, ever make suitable returns of gratitude to thee, for thy goodness unto me; most assuredly should I keep those eyes pure, which are to behold thy majesty; to consecrate my ears to thy praise, which are to hear inexpressible things; and to preserve my heart from all sinful lusts and inclinations, which is to enjoy such pleasures as have never entered into the heart of man. Grant, O God, that I may ever be mindful of these duties, and that I may be ever willing and ready to put them into fulfilment.

O heavenly Parent! Thou art the holy one in Israel, who didst create me in righteousness and holiness; O Jesus! Thou Holy Lamb of God, who hast redeemed me, that I may serve Thee in holiness all the days of my life; O Holy Spirit, Thou holy and blessed Gift of the Most High, Thou who hast sanctified and delivered me from the slavery of sin, and hast call-

ed me to a participation of the inheritance of the saints in light, that I may already be holy here, so that I may be perfectly holy and happy in heaven hereafter. O Thou Holy Trinity! sanctify me entirely, so that my whole body, soul and spirit may be preserved blameless, unto the day of perfect redemption. Faithful art Thou, O God, who hast called me from darkness unto light, O therefore, be pleased to do for me, abundantly more and better things than I am able to ask or am worthy to receive, for Jesus' sake, to whom, with Thee and the Holy Spirit, be all honour and praise, both now and forever.—Amen.

Evening devotions for Friday.

HYMN 41. C. M.—*Arundel.*

1.

YE that obey th' immortal King,
Attend his holy place;
Bow to the glories of his pow'r,
And bless his wondrous grace.

2.

Lift up your hands by morning light,
And send your souls on high;
Raise your admiring thoughts by night,
Above the starry sky.

3.

The God of Zion cheers our hearts
With rays of quick'ning grace;
The God that spread the heavens abroad,
And rules the swelling seas.

"*Cause me to hear thy loving-kindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk; for I lift my soul to Thee.*" —Ps. 143, 8.

O merciful, gracious God, and ever faithful Redeemer! Thou who didst, on this day, at first create and then redeem man—Thou didst at first blow the breath of life into his nostrils, and didst afterwards, for his sake, thyself give up the ghost and die. Exhibit thyself towards me as a faithful Creator, to provide for thine own work, and as an Almighty Saviour, to preserve that which Thou hast purchased with thy blood. Permit not thy hatred against sin, to extinguish thy love towards me, thy creature, or my transgressions to prevent the operations of the merits of thy Son Jesus Christ, upon my soul.

I readily acknowledge, O blessed Jesus, that my sins have merited the displeasure of thy heavenly Father,

but Thou hast made an atonement for me—my foolish and sinful lusts and desires, might well have brought down the severest chastisement upon me, but Thou hast permitted them to fall upon Thee. Death would have been the just wages of mine iniquities, but Thou didst suffer this dreadful penalty in my stead.

On this day, did my first father Adam, become a living soul, but Thou O blessed Saviour, didst as the second Adam, give up the ghost.

On this day, Adam in the garden of Paradise, violated the command of God—and on this day, in another garden, thy soul on this account, was sorrowful, even unto death. On this day, Adam reached forth his hand, and partook of the forbidden fruit of the tree of knowledge of good and evil; and on this day, wast Thou, for this cause, lifted up upon the fatal tree of the accursed cross.

On this day, Adam fell into a deep sleep—his side was opened, and Eve as the companion of his bosom, was created out of his rib, as flesh of his flesh and bone of his bone; and in like manner, on this day did the sleep of death fall upon Thee, O Jesus, thy side was opened, whence proceeded thy beloved bride, the church which Thou didst purchase with thy blood.

On this day Adam brought upon himself and his offspring, a tremendous curse; and on this day, O beloved Jesus, didst Thou purchase for us, as members of thy body, an everlasting benediction. Thou didst restore all, and more than Adam lost. Alas! how sorely didst Thou suffer, for that which he thoughtlessly passed over; for Thou didst pay down the ransom for all his and our sins and transgressions.

O Lord Jesus! be pleased to grant me the hand of faith, that I may receive a sufficiency of this, thine infinite merit, to satisfy for the enormous amount, and to remove far from me the grievous burden of my sins; strengthen Thou those hands of faith, that I may lift them up to thy heavenly Father, and receive from his hand a free and full remission of all mine iniquities, signed by thy blood, and ratified and confirmed by thy cross, on which Thou didst, on this day, finish the work of our redemption. I believe, O Lord Jesus, do Thou strengthen my faith; for on this condition, Thou hast promised me a participation of thyself and all the merits of thy blood; if Thou hadst required even much more at our hands, it would have been our bounden duty to render it to Thee, in order to ransom our souls; how much more are we, therefore, bound to render Thee

unfeigned obedience, when Thou commandest us to "believe and live:" to cast our confidence entirely upon Thee, and Thou wilt deliver us from all evil; to lay hold of the ransom money that Thou hast paid for us; to cease to do evil and learn to do well, and enjoy peace with God, life and salvation, nay, thyself, with all the treasures and pleasures which are at thy right-hand forevermore.

O Thou divine Saviour! on this day thy sufferings all terminated, and on the evening of this day, were all thy pains and miseries laid in the grave. O grant that all my sufferings and anxieties may now also end, and permit me to enjoy a sweet and refreshing repose, during the silent watches of the present night.

Thou, O God, didst permit Adam, in Paradise, to sink into a deep sleep, from which Thou didst, in mercy, speedily awake him, nay, Thou, O Lord, didst, on this day, sink into the sleep of death on the cross; and didst rise again on the third day, in a triumphant manner, from the slumbers of the grave; O permit me, also, to sleep securely, as under thy protection, and awaken on the coming morning, refreshed and invigorated, so as to engage in, and prosecute the duties of the day with cheerfulness. Strengthen then Thou my

soul, with faith in thy resurrection, and wake up my sleeping dust, in the last day, to everlasting life—to the enjoyment of thy everlasting kingdom, which Thou hast prepared for all who cordially love and serve Thee.

O Thou God of Peace! who hast brought again from the dead, the great Shepherd of thy sheep, by the blood of the everlasting covenant! Make me ready for every good word and work, to accomplish thy will and create within me whatever is pleasing in thy sight, through Jesus Christ, to whom, with Thee and the Spirit of all grace, be all the praise, power, majesty and glory forever and ever.—Amen.

Morning devotions for Saturday.

HYMN 42. L. M.—*Russia.*

1 GREAT God, indulge my humble claim,
Thou art my hope, my joy, my rest;
The glories that compose thy name
Stand all engaged to make me blest.

2 Thou Great and Good, Thou Just and Wise,
Thou art my Father and my God;
And I am thine by sacred ties,
Thy son, thy servant, bought with blood.

3 With early feet I love t' appear
Among thy saints and seek thy face;
Oft have I seen thy glory there,
And felt the pow'r of sov'reign grace.

4 Not fruit nor wines that tempt our taste,
Nor all the joys our senses know,
Could make me so divinely blest,
Or raise my cheerful passion so.

5 My life itself without thy love
No taste of pleasure could afford;
'Twould but a tiresome burden prove,
If I were banish'd from the Lord.

6 Amidst the wakeful hours of night,
When busy cares afflict my head,
One thought of thee gives new delight,
And adds refreshment to my bed.

7 I'll lift my hands, I'll raise my voice,
While I have breath to pray or praise;
This work shall make my heart rejoice,
And spend the remnant of my days.

"*As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God; when shall I come and appear before God.*" —Ps. 42. 1, 2.

O Thou holy God and compassionate Father! how shall I repay all thy benefits, bestowed upon me from my earliest

infancy to the present period of my life? How shall I render suitable thanksgiving for thy unmerited goodness exhibited unto me, especially in permitting me to rest securely under the banners of thy love, during the past night, and to arise to behold the light of this morning, in health and comfort? Thou permittest me, O God, to number one week of my existence, after another, until I at my appointed time, shall arrive at the rest which Thou hast appointed for thy people, when I shall be permitted to enter into thy everlasting kingdom. Remit, O Holy Father, all my sins, with which I have offended Thee—transgressed thy commandments, wounded my conscience, and injured my fellow creatures. May I commence the duties of this day, in the enjoyment of thy favour, and the aid of thy Holy Spirit, so as to spend it in thy service.

O Thou omnipotent Creator of heaven and earth! who didst, on this day, rest from all thy labours, and blessed and hallowed it, permit me, also, after this wearisome pilgrimage shall have terminated, to enjoy a sweet and uninterrupted rest with Thee in heaven, where I shall enjoy an eternal Sabbath—celebrate an unending jubilee—sing an everlasting hallelujah—wear an unfading crown—receive an incorruptible inheritance—and enjoy

a fullness of joy and pleasures with Thee forevermore.

O Lord my God! may this rest be ever the object of my chief desires, the pearl of great price, which I long for, the wished-for haven, towards which my desires, by the guidance of thy Spirit, are directed. Draw off the desires of my heart from all vain and perishable objects, and place them entirely upon heaven and things divine; burst asunder the bands, by which my affections have been fettered to the sublunary and fleeting objects of time and sense, and unite them even unto Thee, in righteousness and true holiness. Continue and increase in my soul, a deadly hatred to all evil and poisonous fruits of the flesh, and a sincere hunger for the fruit of the Tree of Life, the grace of thy Holy Spirit. Forbid that I should seek rest, under the transitory shadow of a withering gourd, like Jonah, but may I seek my rest under the wide-spread shadow of thy cross. Forbid that I should, like the Reubenites of old, desire to take up my abode on this side of Jordan; but grant unto me a safe passage through the crimson flood, which flowed from the sacred head, hands, feet and side of thy dear Son my Saviour, into the heavenly Canaan; and, inasmuch as I cannot enter upon immortality, but by the endurance of

temporal death, O be pleased to smooth my way down to the chambers of the grave—banish from me all fear of death, and may I realize, that his sting is taken away. Assure me, for this purpose, that death shall not harm me; but that I shall, thereby, be delivered from all crosses, anxieties, pain, sin and death, and be introduced into uninterrupted joy—inexpressible honour and immortality, and the enjoyment of such felicity, as eye hath not seen, ear hath not heard and as has never entered into the heart of man to conceive; that the vanities of this transitory world shall no sooner fade away before mine eyes, than I shall be surrounded with happiness and glory; that instead of this frail tenement of clay, in which I at present sojourn, I shall enter into the City of God, whose streets are paved with gold, whose gates are set with pearls, and whose walls are built with precious stones: that instead of a few friends, which I leave behind, these mine eyes shall behold Thee, the omnipotent and glorious God, in all thy majesty—Thee my dear Redeemer in the refulgence of thy glory—Thee, the Comforter of my soul, the Holy Ghost in all thy holiness—the holy angels and arch-angels in all their splendour—all the redeemed from among men, shining like the bright-

ness of the firmament, and like the stars in the kingdom of heaven, in perfect felicity—where I shall no more suffer hunger, or thirst, or labour, or toil, or any pain or want—where I shall no more need any special dwelling, inasmuch as the heaven of heavens will constitute my everlasting dwelling-place—nor any special temple, as God himself shall be my temple—nor any light, as the Lamb of God, Jesus Christ, will be my light.

O gracious God! may the hope and desire after this blessed rest, sweeten all my labours and toils—lighten all my crosses and tribulations, and deliver me from all my sorrows and afflictions. May my heart be, thereby, strengthened so that I may never grow weary in the discharge of the arduous duties of my calling, or faint under heavy crosses and temptations, but go on joyfully, and persevere even unto the end, until I at last arrive in the possession of the much wished and longed for land of promise—receive from thy hand the allotment of my blessed inheritance, and with all holy angels and redeemed ones, praise, laud and magnify thy holy name forever and ever, through Jesus Christ my Saviour and Redeemer.—Amen.

Evening devotions for Saturday.

HYMN 43. 8's. & 7's.—*Bartimeous.*

1 COME Thou fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy never ceasing,
Call for songs of loudest praise:
Teach me some melodious sonnet,
Sung by flaming tongues above:
Praise the mount—I'm fixed upon it,
Mount of God's unchanging love.

2 Here I'll raise my Ebenezer;
Hither by thy help I'm come;
And I hope, by thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to save my soul from danger,
Interpos'd his precious blood.

3 O! to grace, how great a debtor,
Daily I'm constrain'd to be!
Let thy grace, Lord, like a fetter,
Bind my wandering heart to Thee!
Prone to wander, Lord, I feel it,
Prone to leave the God I love—
Here's my heart, O! take and seal it!
Seal it from thy courts above.

"*I am not worthy of the least of all the mercies, and of all the truths, which Thou hast shewed unto thy servant.*"
—Gen. 32. 10.

O eternal God! Thou Lord of heaven and earth! I would with unfeigned sincerity of soul, praise, adore and magnify thy majesty, wisdom and omnipotence, for all the wonderful works, which Thou didst create in six days, as also for the sanctified rest which Thou didst enjoy on this day, by which Thou hast assured me of a blessed and everlasting rest in heaven.

O Lord! how can I ever make adequate returns of gratitude and praise for all thy goodness, which Thou hast bestowed upon me, not only through this day, which is just past and gone, but also, through the past week and all the periods of my past life? From my youth up, hast Thou led and guided me in infinite wisdom—Thou hast governed me in the most fatherly manner, and protected me by thine almighty power—Thou hast blessed me both as to soul and body—defending me from evil and danger, and delivering me from trouble, and hast stretched out thy paternal hand over me and mine, through the past week, to our preservation, and hast prospered the works of our hands in such wise, that we have not lacked any good. It is true that sufficient for the day is the evil thereof, and each week has its measure of cares and anxieties, but Thou, O Lord, hast not only enabled me to

overcome the evil, but also, to pass through the trials and cares of the past week, with comfort, and to arrive at another seasonable rest, to invigorate my wearied frame. Well may my heart and tongue in joy exclaim: the Lord hath done great things unto me, whereof I am glad.

O gracious God! I know and acknowledge that I have, alas! in innumerable instances, offended Thee, and excited thy just displeasure, through the past week, insomuch that it is matter of astonishment to me, that Thou shouldest deal so gently with me. But I am grieved on account of my transgressions. O that I had never been guilty of one sin against Thee, but had yielded a constant and unreserved obedience to thy will and commandments! Forgive me all my sins; and as thy beloved Son Jesus Christ, on this day, laid in the grave, but was not permitted to see corruption; in like manner, O Lord, bury all the sins which I have committed, not only through the past week, but also, through all my past life, in the grave of eternal oblivion. O forgive me, for Jesus' sake, and remember me in much mercy, O God, so that I may sink sweetly into the arms of sleep, and arise on the coming morning, refreshed and prepared for

thy service, for which thou hast created me, and to which I am solemnly bound by the work of redemption through Jesus Christ.

And as my blessed Redeemer, after his resurrection, never entered into the grave again, even so, grant, O Lord, that after Thou hast raised me out of the grave of sin, I may not again plunge into it; but render my heart, (which by nature is harder than the rock out of which the sepulchre was hewn, in which the body of my Saviour was laid,) a worthy receptacle in which this Saviour, not as dead, but as living, may forever be retained. O that I may enjoy the coming Sabbath of rest in him! for alone in him do I find rest for my soul—real joy for my heart, and complete satisfaction for all the longing desires of my spirit. In him is opened up, a living fountain, in which there is a fulness of joy, and at his right-hand there are pleasures forevermore.

And as Thou, O kind and compassionate Father! hast provided for me through the past week, in like manner, preserve me through the present night, and send, for this purpose, the holy angels that they may come in unto me and tarry with me, as they did with Lot, and that they may continually encamp round about me, and pro-

tect me during the repose of the ensuing night, so that I may arise on the coming morning, with gladness of heart, to enter upon the discharge of the duties, and enjoyment of the precious privileges of the day. And as I know not, how soon the evening of my life shall arrive, I beseech Thee, O Lord, to continue with me, when the evening arrives, and forsake me not. With Thee, O blessed Saviour, it was evening, when Thou didst commend thy Spirit into the hand of thy Father, on the cross; O have mercy then upon me, an unworthy sinner, when the evening of death shall set in with me, and separate my soul and body. When I am no longer to behold the light of this world, be Thou my present helper in this time of greatest need, and preserve within me the spark of faith, that it may not be extinguished. And although all, as to my dying body, may be turned into darkness, O grant that the rays of thy divine grace may continue to shine into my soul, so that I may fall sweetly asleep in Jesus, and enter into thine everlasting kingdom, there to spend an eternal Sabbath of rest, free from all cares and anxieties, and resting from all my labours, whilst I am without intermission, engaged in swelling praises and thanksgivings unto Father, Son, and Holy

Ghost, as my Triune God in covenant.
—Amen.

HYMN 44. C. M.—*Bedford.*

1 BEGONE, my worldly cares away,
Nor dare to tempt my sight;
Let me begin the ensuing day,
Before I end this night.

2 Yes, let the work of pray'r and praise
Employ my heart and tongue;
Begin, my soul! thy Sabbath days
Can never be too long.

3 Let the past mercies of the week
Excite a grateful frame;
Nor let my tongue refuse to speak
Some good of Jesus' name.

4 On wings of expectation borne,
My hopes to heaven ascend;
I long to welcome in the morn,
With thee the day to spend.

HYMN 45. C. M.—*Barby. Plymouth*

1 I LOVE to steal awhile away
From every cumb'ring care,
And spend the hours of setting day,
In humble, grateful prayer.

2 I love in solitude to shed
The penitential tear,
And all his promises to plead,
Where none but God can hear.

3 I love to think on mercies past,
And future good implore,
And all my care and sorrows cast
On him whom I adore.

4 I love by faith to take a view
Of brighter scenes in heav'n;
The prospect doth my strength renew
While here by tempests driv'n.

5 Thus, when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

PART II.

Supplication for grace rightly to hear the word of God.

HYMN 45. C. M.—*Clarendon.*

1 FATHER of mercies, in thy word
What endless glories shine!
Forever be thy name adored
For these celestial lines.

2 Here, may the wretched sons of want
Exhaustless riches find;
Riches above what earth can grant,
And lasting as the mind.

3 Here, the fair tree of knowledge grows,
And yields a free repast;
Sublimer sweets than nature knows
Invite the longing taste.

4 Here, springs of consolation rise
To cheer the fainting mind;
And thirsty souls receive supplies,
And sweet refreshment find.

5 Here the Redeemer's welcome voice
Spreads heavenly peace around,
And life, and everlasting joys
Attend the blissful sound.

6 Oh, may these heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light!

7 Divine instructor, gracious Lord,
Be Thou forever near,
Teach me to love thy sacred word,
And view my Saviour there.

"*Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.*"—John 5. 39.

O ever blessed God and Father! my soul would rejoice, and my heart would exult with gladness within me, when I reflect on thy exuberant goodness towards me, in permitting me to enjoy thy word, through which I may learn thy works and will to my comfort, in all tribulations and adversities. But especially would I thank Thee, that while the precious volume of thy word, is to multitudes who profess the Christian name, a sealed book, and they are fed with the mere husks of the traditions of men, from which they cannot derive the least true comfort or instructions, Thou hast granted me the gracious privilege of reading and contemplating these sacred oracles. Grant, therefore, O Father! that I may ever make a due improvement of these invaluable blessings, by attentively

reading and inwardly digesting the precious truths and doctrines contained in thy holy word. And, inasmuch as I cannot, in consequence of my natural depravity, read and understand thy word without the blessed influences of thy Holy Spirit, O be pleased to pour out thy Spirit into my heart, to the enlightening of my mind, in order that I may comprehend and understand it, and incline Thou my will to exercise a true faith and yield a cheerful and unwavering obedience to all thy will and commandments. Forbid that thy word should ever prove a dead letter, or become a savour of death unto death to me, but grant that it may be a savour of life unto life, and a seed of regeneration. Grant that this seed may take deep root within me, and bring forth much fruit unto everlasting life; that I may be thereby constrained to make progress in the amendment of my whole life—be greatly consoled and borne up in all trials and temptations—be strengthened in faith and patience, and confirmed in all manner of good works, and thus be edified unto life eternal. May it not only sound in my ears, but also penetrate my heart, so that I may continue faithful in the confession of the truth unto the end, and finally receive the end of my faith, even the salvation of my soul, through

Jesus Christ my Mediator and Redeemer.—Amen.

Instructions how to hear God's holy word with profit.

HYMN 46. 8 7 8 7 7 7.—*Treasure.*

1 PRECIOUS Bible! what a treasure
Does the word of God afford!
All I want for life or pleasure,
Food and med'cine, shield and sword.
Let the world account me poor,
Having this, I want no more.

2 Food to which the world's a stranger,
Here my hungry soul enjoys;
Of excess there is no danger,
Though it fills, it never cloys:
On a dying Christ I feed,
He is meat and drink indeed!

3 When my faith is faint and sickly,
Or when Satan wounds my mind,
Cordials to revive me quickly,
Healing med'cine here I find;
To the promises I flee,
Each affords a remedy.

4 In the hour of dark temptation
Satan cannot make me yield;
For the word of consolation
Is to me a mighty shield:
While the scripture truths are sure
From his malice I'm secure.

5 Vain his threats to overcome me,
When I take the Spirit's sword:
Then with ease I drive him from me,
Satan trembles at the word:
'Tis a sword for conquest made,
Keen the edge, and strong the blade.

6 Shall I envy then the miser,
Doting on his golden store?
Sure I am, or should be wiser,
I am rich, 'tis he is poor.
Jesus gives me, in his word, [sword.
Food and med'cine, shield and

INSTRUCTIONS.

"*Blessed are they that hear the word of God, and keep it*,"—Luke 4. 22.

The humble and pious Christian who would desire to hear the word of God with profit, must:

In the first place, enter into a suitable preparation for it, so that he may set under the preaching of the gospel with a holy reverence, and a sincere spiritual hunger for this manna from heaven, as the only true nourishment of his soul. Hence says the preacher Solomon, "Keep thy foot when thou goest to the house of God, and be ready to hear."—Eccl. 5. 1. Now we remark:

1. That the church is the house of God, in which he displays his gracious presence among his people, according

to the promise: "Where two or three are gathered together in my name, there I will be in the midst of them" to bless them. We may therefore, with propriety say of such assemblies what the patriarch Jacob said of Bethel: "Surely the Lord is in this place, and I knew it not," and again, "This is none other but the house of God, and this is the gate of heaven."—Gen. 28. 16, 17. Hence the indispensible necessity of appearing on all such occasions in the presence of Jehovah, with the profoundest reverence. When Moses was about approaching unto the burning bush, the Lord said unto him: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." —Ex. 3. 5. In like manner must we put off our shoes, viz: all sinful, unseemly, earthly thoughts and cares, when we go up into the house of God, to wait upon him according to his will and ordinances.

And as food is only truly nourishing to us, when we receive it with a good appetite; even so must the preaching of God's holy word, be received as spiritual food for the soul, with a sincere and longing desire to be thereby nourished and strengthened, and be built up unto eternal salvation. Hence says the apostle Peter: "Desire the sin-

cere milk of the word, that ye may grow thereby."—1 Pet. 2. 2.

It follows, therefore, as a matter of course, that we must direct our serious and undivided attention to the preached word, after the example of those who heard the preaching of our Saviour himself, of whom it is said: "The eyes of all them that were in the synagogue were fastened on him."—Luke 4. 20.

2. If we would hear the preaching of God's holy word, with benefit to our immortal soul, we must ever bear in mind, that it is our bounden duty to receive it not as the word of man, but the word of God. For, although it be preached by man, yet it was not either conceived or invented by man, but holy men spake and wrote as they were inspired by the Holy Ghost; and hence every true minister of the gospel is an ambassador of the Lord Jesus Christ. Hence says the apostle Paul: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. 4. 7. And the blessed Redeemer himself declares in relation to all his ministering servants: "He that heareth you, heareth me."—Luke 10. 16. And we have a most interesting and striking exemplification of the manner in which we must hear and receive the

messages of God's word, in the remarkable case of young Samuel, as left on record, 1 Sam. 3. 10; where we are informed that when God was about revealing himself to him, he called the second time unto him in the night, saying: Samuel! Samuel! He however imagined that it was the voice of a mere man—the voice of Eli the priest, and while this was the case, God gave him no further information on the subject, but as soon as Samuel realized that it was the voice of God, he immediately exclaimed: "Speak Lord for thy servant heareth;" and it was then that God made a revelation of himself to him. Even so will the preaching of God's word remain barren and unfruitful in us, while we receive it not as the word of God, but as the word of man. Faith thus implanted in us, will only be a temporal and not a divine and living faith. Now, in order to salvation, it is necessary that we exercise a divine faith, that is, such a faith which relies implicitly on the testimonies of God.

3. In the next place we remark, that profound and undivided attention to the preaching of the gospel, is indispensably necessary, inasmuch as the doctrines of our salvation are hereby exhibited unto us—doctrines, into which the angels desire to look and

delight to hear. And hence, if we would derive profit from the preached word, we must receive it in the exercise of a true and living faith. What was the great reason, why the great mass of the Israelites, who came up out of Egypt, fell in the wilderness and finally perished? Why the apostle Paul informs us in the fourth chapter of his epistle to the Hebrews, in explicit terms, that it was their unbelief. Hence arises the necessity of our applying all the doctrines, admonitions, reproofs and consolations, held forth to us in the public exhibitions of God's word, as directly to ourselves, as if there were no other individual present, or as if the ambassador of Christ addressed himself to us individually, and in accordance with what the apostle has expressly stated to us on this subject, when he says: "For whatsoever things were written afore-time, were written for our learning, that we through patience, and comfort of the scriptures might have hope."—Rom. 15. 4. And as the best nourishment will prove utterly unavailing to a man, unless he partakes of it; so in like manner, the best and most effectual sermon cannot profit us, unless we receive and apply this word to our own souls. And we, therefore, remark again, that this cordial reception of the preached gospel, must

be connected with a practical performance of that which we hear, as we are informed was the case with Cornelius and his household, when he replied to the apostle Peter: "Now therefore are we all here present before God, to hear all things, that are commanded thee of God."—Acts 10. 33. And for which the Psalmist prays, when he exclaims: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end."—Ps. 119. 33.

Finally, to a profitable hearing of a preached gospel, if we desire that it should make a suitable impression upon our souls, we must treasure up that which we hear, in our hearts, so as often and seriously to reflect, and converse with the members of our families often on it; hence says the Saviour: "Blessed are they that hear the word of God and keep it."—Luke 11. 28; and in a word, we must be careful to regulate our whole faith, life and conduct according to the precious doctrines and ordinances of the gospel; therefore saith the Lord: "Hear, O Israel, the statutes and judgments which I speak in your ear this day, that ye keep and do them."—Deut. 5. 1; and the blessed Redeemer: "If ye know these things, happy are ye if ye do them."—John 13. 17.

Supplication for grace, rightly to hear and improve the word of God.

HYMN 48. 7. 6.—*Supplication.*

1 FATHER of our dying Lord,
Remember us for good;
O fulfil his faithful word,
And hear his speaking blood!
Give us that for which he prays;
Father, glorify thy Son:
Show his truth, and power and grace,
And send the promise down.

2 True and faithful Witness Thou,
O Christ, thy Spirit give!
Hast Thou not received him now,
That we might now receive?
Art Thou not our living head?
Life to all thy limbs impart,
Shed thy love, thy Spirit shed,
In every waiting heart.

3 Holy Ghost, the Comforter,
The gift of Jesus, come;
Glows our heart to find Thee near,
And swells to make Thee room;
Present with us Thee we feel,
Come, O come, and in us be!
With us, in us, live and dwell
To all eternity.

"*How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.*" "*Thy word is a lamp unto my feet, and a light unto my path.*"—Ps. 119. 103, 105.

O eternal God and gracious Father in Christ Jesus! Thou hast said in thy word if any man lack wisdom let him ask it of Thee, with the promise that all which we ask of Thee, in the name of thy beloved Son, Thou wilt grant unto us. Relying, therefore, on this promise, I would prostrate myself in the profoundest humility before Thee, and confess that I am unworthy to hear thy holy word, as I have, alas! in times and ways without number, transgressed against it, and lived in opposition to its holy precepts; and I, therefore, of myself am incapable to hear thy word in a profitable manner, as my mind is spiritually blind and ignorant, and my affections and desires are averse to all that is spiritually good. I am ignorant in hearing, drowsy in attending, and forgetful as to retaining thy word; I therefore beseech Thee, O heavenly Parent! to not only in mercy, permit me to hear thy word, but also to grant me grace, that I may hear thy word to the edification and salvation of my soul. Make me, O Father, like unto a new born babe, desiring the pure milk of thy soul sanctifying word. May it ever prove sweeter to me than honey, and the honey-comb; open Thou my heart, as Thou didst that of Lydia, so that I may attentively hearken unto thy messages, which I receive. Anoint

mine eyes with the influences of thy Holy Spirit, that the scales of ignorance and unbelief may fall off, and I may behold wonders out of thy law. Banish from mine eyes all unseasonable sleep, from mine ears all supineness and indifference, and eradicate out of my body and soul, all which would prove detrimental to the hearing, receiving and preserving of thy word and will.

Grant unto thy ministering servant grace, rightly to understand the mysteries of thy gospel, and to open his mouth with boldness, in declaring the whole counsel of God, and to apply it with power to all those who hear. May his words be clothed with divine power from on high, so that they may rouse my conscience, and that all my sinful affections and desires may be entirely eradicated. And grant that I may hear and receive the preached word, not as the word of man, but (as it is indeed and truth) thine own word—that I may not only rejoice in its blessed consolations, but also, readily submit to its faitful rebukes and warnings. May I not take offence at thy servant, the preacher when he, in the discharge of his duty, corrects me; but may I continue to love him more for his fidelity, in endeavouring to promote my eternal welfare, as one who has,

in due time, to give an account for my soul.

And as I am by nature, prone to forgetfulness, and satan is ever on the alert, to remove the impressions made by thy word on my heart, O be pleased to ingraft it deeply in my soul, so that I may never forget it, but preserve and practice it to my soul's salvation. And as the knowledge of the truth, is of the greatest injury to us, when we neglect carrying out this knowledge in a practical and holy obedience, I beseech Thee to bestow upon me the gracious dews of thy Holy Spirit, that I may thereby, be made abundantly fruitful in holy desires—that my mind may abound in heavenly contemplations—my tongue dwell on the wonders of thy love—my hands be diligent in all good works, and may I thus continually exhibit myself as a faithful doer of thy word, in the discharge of all Christian duties, to the honour of thy holy name, and to the salvation of my soul in the day of the Lord Jesus Christ, to whom, with Thee and the Holy Spirit, be all the glory forever and ever. —Amen.

A Prayer of an humble believer, under dejection of spirit, in consequence of not being able to hear the word of God with that attention and interest which he desires.

HYMN 49. C. M.—*Irish.*

1 My soul lies cleaving to the dust;
Lord give me life divine;
From vain desires and ev'ry lust,
Turn off these eyes of mine.

2 I need th' influence of thy grace
To speed me in my way,
Lest I should loiter in my race,
Or turn my feet astray.

3 When sore afflictions press me down,
I need thy quick'ning pow'rs;
Thy word that I have rested on,
Shall help my heaviest hours.

4 Are not thy mercies sov'reign still,
And Thou a faithful God?
Wilt Thou not grant me warmer zeal
To run the heav'nly road?

5 Does not my heart thy precepts love,
And long to see thy face?
And yet how slow my spirits move,
Without enliv'ning grace!

6 Then shall I love thy gospel more,
And ne'er forget thy word;
When I have felt its quick'ning pow'r,
To draw me near the Lord.

"*Open Thou mine eyes, O God, that I may behold wonderous things out of thy law.*"—Ps. 119. 18.

O most merciful and gracious God! What great reason have I to be grateful towards Thee, for calling me to a participation of the blessed privileges enjoyed in thy church, in which Thou permittest me, from time to time, to hear thy word preached and expounded, and encouraged to yield obedience to thy will, and to work out my soul's salvation, whilst Thou permittest the great majority of mankind to live and die in ignorance and superstition. O that I may make a diligent use and improvement of these means and ordinances of grace! But I am, alas! too negligent, in observing and realizing these precious prerogatives, which Thou art affording me, above so many of my fellow creatures. I realize indeed, that I am permitted to appear in the assemby of thy saints, where thy voice of love and mercy is proclaimed unto me; but I am, alas! too often no better than a mere statue of wood or stone, which has ears, but hears not; for, although thy servants preach thy word with zeal and energy, I am inclined to sleep, or if I ever feel wakeful, my mind is too often filled with vain, foolish and sinful

thoughts; and although I resolve to hearken to thy word; yet, I experience little benefit to my soul; my mind is indeed somewhat enlightened, but my heart is not much softened or improved. I am acquainted with the doctrines and instructions of thy word; but I do not increase in a saving knowledge and faith in Jesus Christ. I believe thine encouraging promises, but alas! I am not thereby induced to love and serve Thee with all my heart; thy threatnings penetrate mine ears, but I am not induced from a fear of incurring thy displeasure, to depart entirely from all iniquities, and to amend my life; and although I conceive a good resolution to change my course of life and conduct, yet, alas! it endures but for a short time, being like unto a transient flame of fire, which emits no heat, but soon expires; I have scarcely passed out of the door of thy house, until I have forgotten what I have heard, and am like unto a riddle drawn up out of the water, which contains scarcely a drop of water, and return again, alas! to offend Thee with my sins and transgressions. Satan, thine and my sworn enemy, moreover, is not idle, but is ever ready to persuade me, that the hearing of thy word will not tend to my salvation, but rather bring upon

me an aggravated condemnation, as I, as a servant, (or hand-maid) who know his (her) master's will, but do it not, shall be beaten with many stripes. Now, O God and Father of all mercy and grace! I confess all these things, with grief and sorrow of soul, and repent it in dust and ashes before Thee, and beg of Thee most fervently graciously to forgive all these grievous sins. O enlighten, gracious God, the eyes of mine understanding, so that I may conceive and comprehend the mysteries of thy kingdom. Incline Thou my will to yield a cheerful and unreserved obedience unto Thee. Awaken within me a pure and holy flame of devotion to hear thy word, and strengthen my weak memory, to treasure it up in a pure heart. Grant that I may ever keep thy word before mine eyes, and make it the man of my counsel, and the rule of my faith, life and actions, that I may apply the threatenings contained in it to the amendment of my whole life, that I may apply its holy admonitions, so as to urge me on in perfecting holiness in the fear of the Lord, and may it ever be my ardent desire to become more and more assimilated to Jesus, the pattern of all moral perfection, until I at length, attain the full measure of the stature of Christ Jesus, and am at last introduced into

that glory and felicity, in which I shall no more need any intermediate means, to know Thee or learn thy will, but where the Lamb of God himself, shall lead and guide me in all knowledge, amidst the green pastures and ever-flowing treasures of love divine, which issue from the throne of God! And now to Thee, the King Immortal, Invisible and only wise God, Father, Son and Holy Ghost, be ascribed all the praises, power, dominion and glory forevermore.—Amen.

A prayer after hearing a gospel sermon.

HYMN 50. 7's & 6's.—*Who's like Jesus.*

1 JESUS Thou hast bid us pray,
And never, never faint;
With the word a power convey,
To utter our complaint!
Quiet shalt thou never know,
Till we from sin are freed:
O, avenge us of our foe,
And bruise the serpent's head!

2 We have now begun to cry,
And we will never end,
Till we find salvation nigh,
And grasp the sinner's Friend:
Day and night we'll speak our wo,
Importunately plead;
O, avenge us of our foe,
And bruise the serpent's head.

3 Speak the word, and we shall be
From all our bands released;
Only Thou canst set us free,
By satan long oppress'd:
Now thy power almighty show,
Arise, Thou conquering Seed!
O, avenge us of our foe,
And bruise the serpent's head!

4 To destroy his work of sin,
Thyself in us reveal;
Manifest thyself within
Our flesh, and fully dwell:
Enter with us here below,
And make us free indeed:
O, avenge us of our foe,
And bruise the serpent's head!

5 Stronger than the strong man Thou,
His fury canst control:
Cast him out, by entering now,
And keep our ransom'd soul.
Satan's kingdom overthrow,
On powers of darkness tread;
O, avenge us of our foe,
And bruise the serpent's head!

6 To the never-ceasing cries
Of thine elect, attend;
Send deliverance from the skies,
Thy mighty Spirit send:
Though to man Thou seemest slow,
And not our cries to heed;
O, avenge us of our foe,
And bruise the serpent's head!

7 Come, O Come, all glorious Lord!
No longer now delay,
With the Spirit's two-edged sword,
The crooked serpent slay!
Bare thine arm, and give the blow,
Root out the hellish seed:
O, avenge us of our foe,
And bruise the serpent's head!

8 Jesus, hear thy Spirit's call,
Thy Bride, who bids Thee come:
Come, Thou righteous Judge of all,
Pronounce the tempter's doom:
Doom him to eternal wo,
For all his angels made;
Now avenge us of our foe,
Forever bruise his head!

"*Wherefore receive with meekness the ingrafted word, which is able to save your souls; and be ye doers of the word, and not hearers only, deceiving your ownselves.*"—James 1. 21, 22.

O most merciful God and Father in heaven! I would present unto Thee, in deepest humility of soul, the fruits of heart and tongue, even the warmest gratitude and praise, for all the blessings Thou hast bestowed upon me, as well for the body, as more especially for the light of thy truth, which Thou hast presented to me so plainly and pointedly in the preaching of thy word, by which Thou makest known thy

mind and will in relation to my duties towards Thee, and to work out my soul's salvation, in Christ Jesus. O Lord! awaken me to a true and living knowledge of this exceeding grace and compassion towards me, notwithstanding I have often neglected paying that attention to thy word, which is necessary to enable it to bring forth fruit, and by which I have richly deserved to be given over to a reprobate sense, so as to cause thy word to prove a savour of death unto me, but still Thou hast permitted me once more to hear thy mind and will proclaimed unto me, in a preached gospel. Grant me, blessed God, a broken and penitent heart, to weep over my inattention and base ingratitude towards Thee. Nay, be pleased to water the seed which has just been sowed into mine heart, with the early and latter rains of thy grace, that it may take deep root, spring up, and bring forth much fruit meet unto repentance and salvation. May my darkened understanding be thereby enlightened—my stubborn will be bowed into obedience of faith—my troubled heart be comforted—my weak faith, love, hope and patience all be strengthened, and my sinful life be amended, and I be enabled to make continual progress in the narrow way which leads unto everlasting life. Strengthen,

O Lord, for this purpose, my memory, so that I may be enabled to retain the precious truths which I hear, to sincerely love them, and continually meditate on Thee, and earnestly resolve to live according to all thy commandments, and thus work out my soul's salvation with fear and trembling, so that I may not belong to the number of those who have the form of godliness, but deny its power, or those who hear much, but do little, and thereby treasure up unto themselves the wrath of God against the day of wrath, and the revelation of the righteous judgment of God.

But O may I be like a tree planted by the water course, which brings its fruit in due season, and whose leaves do not wither—that I may not bring fruit of the flesh but of the Spirit—such as love, peace, joy, patience, friendship, benevolence, faith, meekness and virtue.

But, O Lord, as Thou knowest full well, that in consequence of my flesh lusting against the Spirit, and the law in my members warring against the law in my mind, it is with great difficulty that I accomplish any good, nay, that I often grow weary in well-doing —that I am moreover scoffed at by the people of the world, and that satan goes about continually, as a roaring lion, seeking how he may render my

progress in the way to heaven difficult. O God! I entreat Thee to replenish my soul with grace and power from on high, to remain steadfast in the fulfilment of my good resolution, and increase in the knowledge and grace of my Lord and Saviour Jesus Christ, and to remain faithful unto the end, so that I may at last, through the riches of thy free grace, receive the end of my faith, even the eternal salvation of my never-dying soul!—Amen.

SACRAMENTS OF THE CHURCH OF GOD.

HYMN 51. C. M.—*Whiting.*

1 MY Saviour God, my Sov'reign Prince,
Reigns far above the skies;
But brings his graces down to sense,
And helps my faith to rise.

2 My eyes and ears shall bless his name:
They read and hear his word;
My touch and taste shall do the same,
When they receive the Lord.

3 Baptismal water is design'd
To seal his cleansing grace;
While at his feast of bread and wine
He gives his saints a place;

4 But not the waters of a flood
Can make my flesh so clean;
As by his Spirit and his blood
He'll wash my soul from sin.

5 Not choicest meats, nor noblest wines,
So much my heart refresh;
As when my faith goes thro' the sign's,
And feeds upon his flesh.

6 I love the Lord, that stoops so low,
To give his word a seal:
But the rich grace his hands bestow,
Exceeds the figures still.

INSTRUCTIONS.

As to the nature and objects of the Sacraments of the Christian Church, we remark, that our gracious God, on account of our weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us his promises, and to be pledges of the good-will and grace of God toward us, and also to nourish and strengthen our faith; which he hath joined to the word of the gospel, the better to present to our senses, both that, which he signifies to us by his word, and that which he works inwardly in our hearts, thereby assuring and confirming in us, the salvation which he imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof, God worketh in us by the

power of the Holy Ghost. Therefore, the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment. Moreover, we are satisfied with the number of sacraments which Christ our Lord hath instituted, which are two only, namely, the sacrament of baptism, and the holy supper of our Lord Jesus Christ.

The Sacrament of Baptism.

HYMN 52. C. M.—*Cambridge.*

1 THE sacraments are holy signs
And precious gospel seals;
They exhibit what the Lord designs,
And what his word reveals.

2 But these are not themselves the grace,
Which signs and seals set forth;
The supper's not the sacrifice,
Nor water the new birth.

3 The sacraments were never meant
A substitute for grace;
They're not the truths they represent,
Nor must they take their place.

4 Sinners may publicly profess,
And signs and seals receive,
Of what they never did possess,
Or what they don't believe.

5 Man may baptize, but 'tis the Lord
Regenerates the heart;
None but the Spirit, by his word,
That blessing can impart.

6 Preserve us, Lord, from self-deceit,
From resting on a sign;
Bestow what symbols indicate,
And give us life divine.

7 Let none who preach the gospel hide
This solemn truth from men:
They may with water be baptiz'd,
Yet not be born again.

Inasmuch as Jesus Christ, who is the end of the law, hath made an end, by the shedding of his blood, of all other sheddings of blood, which men could or would make as a propitiation or satisfaction for sin: and that he, having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism instead thereof; by which we are received into the church of God, and separated from all other people and strange religions, that we may wholly belong to him, whose ensign and banner we bear: and which serves as a testimony to us, that he will forever be our gracious God and Father. Therefore, he has commanded all those, who are his, to be baptized with pure water, "in the name of the Father,

and of the Son, and of the Holy Ghost;" thereby signifying to us, that as water washeth away the filth of the body, when poured upon it, and is seen on the body of the baptized, when sprinkled upon him; so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath, unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God; who is our Red Sea, through which we must pass, to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan. Therefore, the ministers, on their part, administer the sacrament, and that which is visible, but our Lord giveth that which is signified by the sacrament, namely, the gifts and invisible grace; washing, cleansing and purging our souls of all filth and unrighteousness; renewing our hearts, and filling them with all comfort; giving unto us a true assurance of his fatherly goodness; putting on us the new man, and putting off the old man with all his deeds. Therefore, we believe, that every man who is earnestly studious of obtaining life eternal, ought to be but once baptized with this holy baptism, without ever

repeating the same: since we cannot be born twice. Neither doth this baptism only avail us, at the time when the water is poured upon us, and received by us, but also through the whole course of our life; therefore, we detest the error of the ana-baptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, whom we believe ought to be baptized and sealed with the sign of the covenant, as the children in Israel formerly were circumcised, upon the same promises, which are made unto our children. And indeed Christ shed his blood no less for the washing of the children of the faithful, than for adult persons; and therefore, they ought to receive the sign and sacrament of that, which Christ hath done for them, as the Lord commanded in the law, that they should be made partakers of the sacrament of Christ's suffering and death, shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover, what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the circumcision of Christ.

Infant Baptism.

HYMN 53. C. M.—*Brattle Street.*

1 THUS saith the mercy of the Lord,
"I'll be a God to thee;
I'll bless thy num'rous race, and they
Shall be a seed to me

2 Abra'm believ'd the promis'd grace,
And gave his child to God;
But water seals the blessing now
That once was sealed with blood.

3 Jesus the ancient faith confirms,
To our fore-fathers giv'n;
He takes young children to his arms,
And calls them heirs of heav'n.

4 Our God, how faithful are his ways!
His love endures the same:
Nor from the promise of his grace
Blots out his children's name.

5 With the same blessings grace endows
The Gentile and the Jew;
If pure and holy be the root,
Such are the branches too.

6 Then let the children of the saints
Be dedicate to God;
Pour out thy Spirit on them, Lord!
And wash them in thy blood.

7 Thus to the parents and their seed
Shall thy salvation come;
And num'rous households meet at last
In one eternal home.

8 Thy faithful saints, eternal King!
This precious truth embrace;
To Thee their infant offspring bring,
And humbly claim thy grace.

The principal parts of the doctrine of holy baptism are these three:

First: That we with our children are conceived and born in sin, and therefore, are the children of wrath, insomuch that we cannot enter into the kingdom of God, except we are born again. This, the dipping in, or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loath, and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly: Holy baptism witnesseth and sealeth unto us the washing away of sins through Jesus Christ. Therefore, we are baptised "in the name of the Father, and of the Son, and of the Holy Ghost." For when we are baptized in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore, will provide us with every good thing, and avert all evil or turn it to our profit. And when we are baptized in the name of the Son, the Son sealeth

unto us, that he doth wash us in his blood, from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are freed from all our sins, and accounted righteous before God. In like manner, when we are baptized in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us, that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.

Thirdly: Whereas, in all covenants, there are contained two parts: therefore, are we by God, through baptism, admonished, of, and obliged unto new obedience, namely, that we cleave to this one God, Father, Son and Holy Ghost; that we trust in him, and love him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes, through weakness, fall into sin, we must not, therefore, despair of God's mercy, nor continue in sin, since baptism is a seal and undoubted testimony, that we have an eternal covenant of grace with God.

And although our young children do not understand these things, we may not, therefore, exclude them from baptism, for as they are without their knowledge, partakers of the condemnation in Adam, so are they again received unto grace in Christ; as God speaketh unto Abraham the father of all the faithful, and therefore unto us and our children. Gen. xvii. 7. Saying, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." This also the apostle Peter testifies, with these words, Acts ii. 30. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and of the righteousness of faith: and therefore, Christ also embraced them, laid his hands upon them and blessed them: Mark, Chap. x.

Since, then, baptism is come in the place of circumcision, therefore, infants are to be baptized as heirs of the kingdom of God, and of his covenant. And parents are in duty bound, farther to instruct their children herein, when they shall arrive at years of discretion. That, therefore, this holy ordinance of

God, may be administered to his glory, to our comfort, and to the edification of his church, let us call upon his holy name:

O Almighty and eternal God, we beseech Thee, that Thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by thy Holy Spirit, into thy Son Jesus Christ, that they may be buried with him into his death, and be raised with him in newness of life; that they may daily follow him, joyfully bearing their cross, and cleave unto him in true faith, firm hope, and ardent love: that they may, with a comfortable sense of thy favour, leave this life, which is nothing but a continual death, and at the last day, may appear without terror before the judgment seat of Christ thy Son, through Jesus Christ our Lord, who with Thee and the Holy Ghost, one only God, lives and reigns forever.—Amen.

In addition to the representation of these truths, parents or sponsors are to answer the following questions:

First: Whether you acknowledge, that although our children are conceived and born in sin, and therefore are subject to all miseries, yea, to condemnation itself; yet that they are

sanctified in Christ, and therefore as members of his church ought to be baptized?

Secondly: Whether you acknowledge the doctrine which is contained in the old and new testament, and in the articles of the Christian faith, and which is taught here in this Christian church, to the true and perfect doctrine of salvation?

Thirdly: Whether you promise and intend to see these children, when come to the years of discretion, (whereof thou art either parent or witness,) instructed and brought up in the aforesaid doctrine, or help, or cause them to be instructed therein, to the utmost of your power?

Answer: Yes.

Then the minister of God's word, in baptizing, shall say: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

Thanksgiving.

Almighty God and merciful Father, we thank and praise Thee, that Thou hast forgiven us, and our children, all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy Holy Spirit as members of thy only begotten Son, and adopted us to be thy children, and sealed and con-

firmed the same unto us by holy baptism: we beseech Thee, through the same Son of thy love, that Thou wilt be pleased always to govern these baptized children, by thy Holy Spirit, that they may be piously and religiously educated, increased and grow up in the Lord Jesus Christ, that they then may acknowledge thy fatherly goodness and mercy, which Thou hast shown to them and us, and live in all righteousness, under our only Teacher, King and High Priest, Jesus Christ; and manfully fight against, and overcome sin, the devil and his whole dominion, to the end that they may eternally praise and magnify Thee, and thy Son Jesus Christ, together with the Holy Ghost, the only true God.—Amen.

Adult Baptism.

HYMN 54. L. M..—*Old Hundred.*

1 'TWAS the commission of our Lord,
"Go teach the nations and baptize:"
The nations have receiv'd thy word,
Since he ascended to the skies.

2 He sits upon th' eternal hills
With grace and pardon in his hands,
And sends his cov'nant, with the seals,
To bless the distant heathen lands.

3 "Repent and be baptized," he saith,
"For the remission of your sins;"
And thus our sense assists our faith,
And shows us what his gospel means.

4 Our souls he washes in his blood,
As water makes the body clean;
And the good Spirit of our God
Descends like purifying rain.

5 Thus we engage ourselves to Thee,
And seal our cov'nant with the Lord;
O may the great eternal Three
In heav'n our solemn vows, record!

However children of Christian parents, (although they understand not this mystery,) must be baptized by virtue of the covenant; yet, it is not lawful to baptize those who are come to the years of discretion, except they first be sensible of their sins, and make confession both of their repentance and faith in Christ: for this cause did not only John the Baptist preach (according to the command of God,) the baptism of repentance, and baptized for the remission of sins, those who confessed their sins. Mark 1. and Luke 3. But our Lord Jesus Christ also commanded his disciples to teach all nations, and then to baptize them, in the name of the Father, and the Son, and of the Holy Ghost, Matthew 28. Mark 16. Adding this promise: "He that

believeth and is baptized shall be saved." According to which rule, the Apostles, as appeareth from Acts 2. 10, and 16, baptized none who were of years of discretion, but such who made confession of their faith and repentance; therefore it is not lawful now-a-days, to baptize any other adult persons, than such as have been taught the mysteries of holy baptism, by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth. Since therefore you N. are also desirous of holy baptism, to the end, it may be to you a seal of your ingrafting into the church of God, that it may appear that you do not only receive the christian religion, in which you have been privately instructed by us, and of which also you have made confession before us: but that you (through the grace of God) intend and purpose to lead a life according to the same; you are sincerely to give answer before God and his church:

First: **Dost Thou believe in the only true God, distinct in three persons, Father, Son and Holy Ghost, who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth without his divine will?**

***Answer*—Yes.**

Secondly: **Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil; and that thou hast frequently, both in thought, word and deed, transgressed the commandments of the Lord: and whether thou art heartily sorry for these sins?**

***Answer*—Yes.**

Thirdly: **Dost thou believe that Christ, who is the true and eternal God, and very man, who took his human nature on him out of the flesh and blood of the Virgin Mary, is given thee of God, to be thy Saviour, and that thou dost receive by this faith, remission of sins in his blood, and that thou art made by the power of the Holy Ghost, a member of Jesus Christ and his church?**

***Answer*—Yes.**

Fourthly: **Dost thou assent to all the articles of the Christian religion, as they are taught here, in this Christian church, according to the word of God; and purpose steadfastly to continue in the same doctrine to the end of thy life; and also, dost thou reject all heresies and schisms, repugnant to this doctrine, and promise to persevere in the communion of our Christian Church, not only in the hearing of the word, but also in the use of the Lord's Supper?**

***Answer*—Yes.**

Fifthly: **Hast thou taken a firm resolution always to lead a Christian life; to forsake the world and its evil lusts, as is becoming the members of Christ and his church; and to submit thyself to all Christian admonitions?**

***Answer*—Yes.**

The good and great God mercifully grant his grace and blessing to this your purpose, through Jesus Christ—Amen.

COMMUNICANT'S COMPANION.

The Lord's Supper.

HYMN 55. L. M.—*Alfreton.*

1 'TWAS on that dark, that doleful night,
When pow'rs of earth and hell arose,
Against the Son of God's delight,
And friends betrayed him to his foes:

2 Before the mournful scene began,
He took the bread, and bless'd, and brake;
What love thro' all his actions ran!
What wand'rous words of grace he spake!

3 "This is my body, broke for sin,
Receive and eat the living food;"

Then took the cup, and bless'd the wine:
"'Tis the new cov'nant in my blood."

4 For us his flesh with nails was torn,
He bore the scourge, he felt the thorn;
And justice pour'd upon his head
Its heavy veangeance, in our stead.

5 For us his vital blood was spilt,
To buy the pardon of our guilt;
When for black crimes of greatest size,
He gave his soul a sacrifice.

6 "Do this, (he cried,) 'till time shall end
In mem'ry of your dying friend:
Meet at my table, and record
The love of your departed Lord."

7 Jesus, thy feast we celebrate,
We show thy death, we sing thy name;
Till Thou return, and we shall eat
The marriage supper of the Lamb.

Beloved in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy apostle Paul, 1 Cor. xi. 23—30.

"For I have received of the Lord, that which also I delivered unto you that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take, eat; this is my

body, which is broken for you, this do in remembrance of me. And after the same manner also, he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it in remembrance of me: for as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup, of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." That we may now celebrate the supper of the Lord to our comfort, it is above all things necessary,

First: **Rightly to examine ourselves.**

Secondly: **To direct it to that end, for which Christ hath ordained and instituted the same, namely to his remembrance. The true examination of ourselves, consists of these three parts.**

First: **That every one consider by himself, his sins and the curse due to him for them, to the end that he may abhor and humble himself before God: considering that the wrath of God against sin is so great, that (rather**

than it should go unpunished) he hath punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly: That every one examine his own heart, whether he doth believe this faithful promise of God, that all his sins are forgiven him, only for the sake of the passion and death of Jesus Christ, and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so perfectly, as if he had satisfied in his own person for all his sins, and fulfilled all righteousness.

Thirdly: That every one examine his own conscience, whether he purposeth henceforth to shew true thankfulness to God in his whole life, and to walk uprightly before him; as also, whether he has laid aside unfeignedly all enmity, hatred and envy, and doth firmly resolve henceforward to walk in true love and peace with his neighbour.

All those, then, who are thus disposed, God will certainly receive in mercy, and count them worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves.

Therefore, we also, according to the command of Christ and the apostle

Paul, admonish all those who are defiled with the following sins, to keep themselves from the table of the Lord, and declare to them that they have no part of the kingdom of Christ; such as all idolators, all those who invoke deceased saints, angels or other creatures, all those who worship images; all enchanters, diviners, charmers, and those who confide in such enchantments; all despisers of God and his word, and of the holy sacraments; all blasphemers; all those who are given to raise discord, sects and mutiny in church or state; all perjured persons; all those who are disobedient to their parents and superiors; all murderers, contentious persons, and those who live in hatred and envy against their neighbours; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous, and all who lead offensive lives.

All these, while they continue in such sins, shall abstain from this meat, (which Christ hath ordained only for the faithful,) lest their judgment and condemnation be made the heavier. But this is not designed, (dearly beloved brethren and sisters in the Lord,) to deject the contrite hearts of the faithful, as if none might come to the supper of the Lord, but those who are without sin: for we do not come to this

supper, to testify thereby that we are perfect and righteous in ourselves; but on the contrary, considering that we seek our life out of ourselves in Jesus Christ, we acknowledge that we lie in the midst of death: therefore, notwithstanding we feel many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have daily to strive with the weakness of our faith, and the evil lusts of our flesh; yet, since we are (by the grace of the Holy Ghost) sorry for these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God: therefore, we rest assured that no sin or infirmity, which still remaineth against our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us now also consider, to what end the Lord hath instituted his supper, namely, that we do it in remembrance of him. Now after this manner are we to remember him by it.

First: That we are confidently persuaded in our hearts, that our Lord Jesus Christ, (according to the promises made to our forefathers in the old

testament,) was sent of the Father into the world: that he assumed our flesh and blood; that he bore for us the wrath of God (under which we should have perished everlastingly) from the beginning of his incarnation, to the end of his life upon earth; and that he hath fulfilled, for us, all obedience to the divine law, and righteousness: especially, when the weight of our sins and wrath of God pressed out of him the bloody sweat in the garden, where he was bound that we might be freed from our sins: that he afterwards suffered innumerable reproaches, that we might never be confounded. That he was innocently condemned to death, that we might be acquitted at the judgment seat of God: yea, that he suffered his blessed body to be nailed to the cross—that he might fix thereon the handwriting of our sins; and hath also taken upon himself the curse due to us, that he might fill us with his blessings; and hath humbled himself unto the deepest reproach and pains of hell, both in body and soul, on the tree of the cross, when he cried out with a loud voice, "my God, my God! why hast Thou forsaken me?" That we might be accepted of God, and never be forsaken of him: and finally confirmed with his death and shedding of his blood, the new and eternal

testament, that covenant of grace and reconciliation, when he said, it is finished.

And, that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in his last supper, took bread, and when he had given thanks, he brake it, and gave it to his disciples, and said, take, eat, this is my body which is broken for you, this do in remembrance of me; in like manner also after supper, he took the cup, gave thanks and said, drink ye all of it; this cup is the new testament in my blood, which is shed for you and for many, for the remission of sins; this do ye as often as ye drink it in remembrance of me: that is, as often as ye eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faithfulness towards you; that, whereas you should have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you; and as certainly feed and nourish your hungry soul with my crucified body, and shed blood, to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me.

From this institution of the holy supper of our Lord Jesus Christ, we see that he directs our faith and trust to his perfect sacrifice, (once offered on the cross) as to the only ground and foundation of our salvation, wherein he is become to our hungry and thirsty souls, the true meat and drink of life eternal. For by his death, he hath taken away the cause of our eternal death and misery, namely, sin: and obtained for us the quickening Spirit, that we by the same, (which dwelleth in Christ as in the head, and in us as his members,) might have true communion with him, and be made partakers of all his blessings of eternal life, righteousness and glory.

Besides, that we by the same Spirit may also be united as members of one body in true brotherly love, as the holy apostle saith, "For we, being many, are one bread and one body: for we are all partakers of that one bread." For as out of many grains one meal is ground, and one bread baked, and out of many berries being pressed together, one wine floweth, and mixeth itself together; so shall we all, who by a true faith are ingrafted into Christ, be altogether one body, through brotherly love, for Christ's sake, our beloved Saviour, who hath so exceedingly loved us; and not only show this in word,

but also in every deed towards one another.

Hereto assist us, the Almighty God and Father of our Lord Jesus Christ, through his Holy Spirit.—Amen.

That we may obtain all this, let us humble ourselves before God, and with true faith implore his grace.

O most merciful God and Father, we beseech Thee, that Thou wilt be pleased in this supper, (in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ,) to work in our hearts through the Holy Spirit, that we may daily, more and more with true confidence, give ourselves up unto thy Son Jesus Christ, that our afflicted and contrite hearts, through the power of the Holy Ghost, may be fed and comforted with his true body and blood; yea, with him, true God and man, that only heavenly bread: and that we may no longer live in our sins, but he in us, and we in him, and thus truly be made partakers of the new and everlasting testament, and the covenant of grace. That we may not doubt but Thou wilt forever be our gracious Father, never more imputing our sins unto us, and providing us with all things necessary, as well for the body as the soul, as thy beloved children and heirs; grant us

also thy grace, that we may take upon us our cross cheerfully, deny ourselves, confess our Saviour, and in all tribulations, with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us unto him in eternity. Our Father which art in heaven, &c.—Amen.

Strengthen us also by this holy supper, in the Catholic undoubted Christian faith, whereof we make confession, with our mouths and hearts, saying:

I believe in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell: the third day he rose again from the dead, he ascended into heaven, and sitteth on the right-hand of God the Father Almighty; from whence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.—Amen.

That we may be now fed with the

true heavenly bread, Jesus Christ, let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ Jesus is our advocate, at the right hand of his heavenly Father, whither all the articles of our faith lead us; not doubting, but we shall as certainly be fed and refreshed in our souls through the working of the Holy Ghost, with his body and blood, as we receive the holy bread and wine in remembrance of him.

In breaking and distributing the bread, the minister shall say:

The bread which we break, is the communion of the body of Christ.

And when he giveth the cup:

The cup of blessing which we bless, is the communion of the blood of Christ.

During the communion, there shall or may be devoutly sung, a psalm, or some chapter read, in remembrance of the death of Christ, as the 53d chapter of Isaiah, the 13, 14, 15, 16, 17 and 18th chapters of John, or the like.

After the communion the minister shall say:

Beloved in the Lord, since the Lord hath now fed our souls at his table,

let us therefore jointly praise his holy name with thanksgiving, and every one say in his heart, thus:

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.

He hath not dwelt with us after our sins, nor rewarded us according to our iniquities.

For as the heavens are high above the earth, so great is his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Who hath not spared his own Son, but delivered him up for us all, and given us all things with him. Therefore, God commendeth his love towards us, in that while we were yet sinners, Christ died for us; much more then, being now justified in his blood, we shall be saved from wrath

through him: for, if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. Therefore shall my mouth and heart show forth the praise of the Lord from this time forth forevermore. Amen.

Let every one say with an attentive heart:

O Almighty, merciful God and Father, we render Thee most humble and hearty thanks, that Thou hast of thy infinite mercy, given us thine only begotten Son, for a mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal, and that Thou givest us a lively faith, whereby we are made partakers of such thy benefits—Thou hast also been pleased, that thy beloved Son Jesus Christ should institute and ordain his holy supper for the confirmation of the same. Grant, we beseech Thee, O faithful God and Father, that through the operation of thy holy Spirit, the commemoration of the death of our Lord Jesus Christ may tend to the daily increase of our faith, and saving fellowship with him, through Jesus Christ thy Son, in whose name we conclude our prayers, saying—Our Father who art in heaven, &c.

From the whole of the foregoing description of the form of the administration of the Lord's Supper, we learn the following to be the scriptural doctrine, concerning this sacred institution, viz:

That our Saviour Jesus Christ did ordain and institute the sacrament of the holy supper, to nourish and support those whom he hath already regenerated and incorporated into his family, which is his church. Now those who are regenerated, have in them a two-fold life, the one corporal and temporal, which they have from the first birth, and is common to all men: the other spiritual and heavenly, which is given them in their second birth, which is effected by the word of the gospel, in the communion of the body of Christ; and this life is not common, but is peculiar to God's people. In like manner, God hath given us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men, even as life itself. But for the support of the spiritual and heavenly life, which believers have, he hath sent a living bread, which descended from heaven, namely, Jesus Christ, who nourishes and strengthens the spiritual life of believers, when they eat him, that is to say, when they apply

and receive him by faith in the Spirit. Christ, that he might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread, as a sacrament of his body, and wine as a sacrament of his blood, to testify by them unto us, that, as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished, we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life. Now as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us the use of his sacraments in vain, so he works in us all that he represents to us by these holy signs, though the manner surpasses our understanding, and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the mean time we err not, when we say, that what is eaten and drunk by us is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth, but by the Spirit through faith. Thus then, though Christ sits at the right hand of his Father in the heavens, yet doth he not, therefore,

cease to make us partakers of himself by faith. This feast is a spiritual table, at which Christ communicates himself, with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls; by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further, though the sacraments are connected with the thing signified, nevertheless, both are not received by all men: the ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament. As Judas and Simon the sorcerer, both indeed received the sacrament, but not Christ, who was signified by it, of whom believers only are made partakers. Lastly, we receive this holy sacrament in the assembly of the people of God, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Saviour, with thanksgiving: making there confession of our faith, and of the Christian religion. Therefore, no one ought to come to this table, without having previously rightly examined himself; lest by eating of this bread and drinking of this cup, he eat and drink judgment to himself. In a word, we are excited

by the use of this holy sacrament, to a fervent love towards God, and our neighbour. Therefore, we reject all mixtures and damnable inventions, which men have added unto, and blended with the sacraments, as profanations of them: and affirm that we ought to rest satisfied with the ordinance, which Christ and his apostles have taught us, and that we must speak of them in the same manner as they have spoken.

Instructions in relation to a worthy reception of the Lord's Supper.

HYMN 58. L. M.—*Windham.*

1 LORD, I am thine, entirely thine,
Purchas'd and sav'd by blood divine;
With full consent thine I would be,
And own thy sov'reign right in me.

2 Here, Lord, my flesh, my soul, my all,
I yield to Thee beyond recall;
Accept thine own, so long withheld;
Accept what I so freely yield.

3 Grant one poor sinner more a place
Among the children of thy grace;
A wretched sinner, lost to God,
But ransom'd by Immanuel's blood.

4 Thine would I live—thine would I die,
Be thine through all eternity;

The vow is past beyond repeal;
And now I set the solemn seal.

5 Be Thou the witness of my vow,
Angels and men attest it too;
That to thy board I now repair,
And seal the sacred contract there.

6 Here at that cross, where flows the blood,
That bought my guilty soul for God;
Thee, my new Master, now I call,
And consecrate to thee my all.

7 Do Thou assist a feeble worm,
The great engagement to perform;
Thy grace can full assistance lend,
And on that grace I dare depend.

It was a signal favour which was shown unto Simeon, as recorded by the evangelist: that he received the assurance of the Holy Ghost, that he should not depart this life, until his eyes should see the Saviour of the world in the flesh; and in accordance with this promise, when he was led up into the temple, by the influence of the Holy Spirit, he was permitted to see the long promised Messiah. On this memorable occasion, he was so overjoyed on beholding the child Jesus, that he took him into his arms, and embracing him exclaimed: "Lord! now lettest Thou thy servant depart in peace, according

to thy word, for mine eyes have seen thy Redeemer." Now this special, nay, even a greater favour is bestowed upon thee, O humble and believing Christian, so often as thou art invited by this blessed Saviour to approach unto his holy table, where thou mayest behold with thine eyes, receive with thy hands, and partake of with thy mouth the word and bread of life, for with these visible signs, (not, however, in and of them,) thou canst participate of the body and blood of the eternal Son of God, not indeed in a corporal, but in a spiritual manner, (for his word is spirit and life,) but actually and really, for he is the bread of life which cometh down from heaven, and his flesh is meat indeed, and his blood is drink indeed, as he himself emphatically says: John 6. 63, and 48. 50. 53, not common, but a spiritual and soul-satisfying food, which pertaineth unto everlasting life. The food of angels—the preciousness of heaven—the flesh of thy Redeemer, which he represents as crucified before thine eyes, and which he will impart unto thee, as assuredly as thou exercisest a true and living faith in his atoning blood.

But in order to receive such a divine favour, a thorough examination and preparation of soul, are indispensably necessary, according to the admoni-

tion of the apostle Paul, 1 Cor. 11: "But let a man examine himself, and so let him eat of this bread and drink of this cup, for whosoever eateth and drinketh unworthily, eateth and drinketh damnation, not discerning the Lord's body." And, my dear friend, if God warned and forbade every uncircumcised person, on the penalty of death, to eat of the Paschal Lamb, and commanded even the circumcised not to approach unto this sacred ordinance, until after three days solemn preparation, how much more obviously nesessary is it for those who would desire to approach unto this sacred feast of the Lord's supper, to enter previously upon a due and solemn preparation of soul?

But if you would sincerely desire thus to prepare, it is necessary for you:

1. To acquire a fundamental knowledge of the essential doctrines of the Christian religion—the ten commandments—the subjects of prayer, as expressed in the Lord's prayer, "Our Father," &c.—the twelve articles of the Christian faith—the doctrine of the Trinity—the elevated person and offices of our Redeemer, Jesus Christ—his sufferings, obedience and merits, as also the institution of both the holy sacraments, viz: Holy Baptism and the Lord's Supper, especially the latter,

in order that you may realize the benefits of the institution of this sacred ordinance; how you may be prepared to participate often of it; how to enjoy a comfortable remembrance of his bitter sufferings and death, when at his table; and thus renew thy baptismal covenant, to the strengthening of thy faith—to assure thee of thy salvation, and by which he finally imparts himself, as thy living Redeemer, with all his merits unto thee, to enjoy him forever.

2. Again, you must enter upon a thorough examination of yourself, as relates to your former life and conduct, as also, especially the present frame and disposition of your soul, that you may thus become deeply sensible of the misery into which you have voluntarily plunged yourself, and have thereby rendered yourself unworthy to appear at such a heavenly feast. For this purpose, take the ten commandments of God, as the rule of thy life, and remember how often and fearfully you have violated each one of them. Humble thyself, therefore, under the mighty hand of God, and confess with an humble and broken heart, thy sins, and wrestle with him in supplication and prayer, for the forgiveness of thy sins, and the sanctification of thy soul, without which no one can see God,—

Heb. 12. And, inasmuch, as without Christ neither the one nor the other can be hoped for; as he is the only and all-sufficient Saviour, who has purchased us the forgiveness of our sins by his death, and sanctifies us through his word and Spirit, according to the declaration of the apostle, 1 Cor. 1. 30: "Christ Jesus is made unto us of God, wisdom, and righteousness, and sanctification, and redemption:" and again, 2 Cor. 5. 19—21: "God was in Christ reconciling the world unto himself, not imputing unto them their sins, for he hath made him to be sin, (that is, an offering for sin) who knew no sin, that we might be made righteousness before God." Hence, take refuge to him—remember his bitter sufferings and death, as the only ransom money of thy poor sinful soul—entreat the Father for the sake of these sufferings and death, to be merciful unto you, and pardon all your sins and transgressions—call on the Lord Jesus Christ to aid you, by his all-prevailing intercession, and his Holy Spirit, and thus manifest your sincere and longing desire, your hunger and thirst for the righteousness of God, in Christ Jesus—call upon God, as a triune God in covenant, with a contrite spirit, ever bearing in mind what the Psalmist says in the fifty-first Psalm: "The sacrifice which is accep-

table to God, is a broken and contrite spirit; a broken and burdened heart God will not despise." Therefore, O Christian friend, exercise an implicit confidence in God, that he will not reject your supplications when proceeding from such an heart, but will most assuredly hear and answer them in much mercy, according to his promises of grace made to his penitent believing Children, when he says: "Let the wicked forsake his way, and the unrighteous man his thoughts: and return unto the Lord, and he will have mercy upon him, and to our God, who will abundantly pardon."—Is. 55. 7. "He that believeth on the Son, hath eternal life, but he that believeth not the Son, hath not life, but the wrath of God abideth on him."—John 3. 36.

But bear also in mind, that true repentance and faith in Jesus Christ, are inseparably connected with a renewing in the spirit of the mind, and a thorough amendment of our life, according to the admonition of the apostle Paul: "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness;"—Ephes. 4. 22—24, and strive to

renounce all manner of sin, so as to commit no sin knowingly or intentionally, but on the contrary, to live godly, soberly and righteously according to God's holy will, to the utmost of your power. But be careful to see well to it, that you keep this solemn resolution, and that you do not, in any way, violate it; for only such as "continue faithful until the end shall be saved."—Math. 24. 13. Be not like those who at times, especially when they intend to approach to the Lord's supper form resolutions, nay, vow most solemnly unto God, to amend their lives, but after this solemn transaction is past, very seldom think of the fulfilment of their promises, but continue to live in the commission of all their former sins, nay, only grow bolder in their high-handed rebellion against the God of heaven, and thus testify to all around them, that all their professions were false and hypocritical—but cheerfully go on, perfecting holiness in the fear of the Lord—strive against all manner of sin, and cease not, until you have broken off from all your sinful practices—seek opportunities to exercise yourself in doing good; and be particularly careful to lay off all malice, hatred and irreconciliation, for nothing is more displeasing to God, and nothing is more opposite to the nature and de-

sign of this holy sacrament, which is a feast of love, in which we are to exhibit in all its soul-thrilling effects, this cardinal virtue of the religion of the blessed Jesus—Love to God and love to our neighbour.

Now if this be the true state of your soul, you may approach with joy to the supper of our Lord, and suffer nothing to prevent you from approaching this holy table. Let not a view of your unworthiness keep you back, for who is worthy to appear at the table of the great God our Saviour, and to partake of his flesh and his blood? Let not your sins and short-comings in the sight of God, prevent you, for Jesus came into the world, not for the righteous, but to seek and to save that which was lost, and hence he has instituted this supper, not for the righteous, or else he would have held it alone in heaven, but he instituted it for sinners, who sincerely repent, and ardently desire a participation in the merits of his atoning blood. Therefore, remember, my dear friend, the words of our blessed Redeemer: "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls." Math. 11. 28, 29. Let then the lan-

guage of your soul respond: "yes, blessed Jesus, in compliance with this invitation, I will come unto Thee, for I also belong to the number of those who are weary and heavy laden; as my sins are a burden too heavy for me to bear. O Lord assist and succour me! I will cheerfully take upon me the yoke of thy commandments, deny myself, take up my cross and follow Thee; O let my soul, therefore, find grace in thy sight, salvation in thy wounds and rest in thy house!

Say not within you, my faith is too weak yet, I dare not approach this sacred ordinance, in which faith has to do all, for remember, that although your hand be weak, yet you may lay hold upon Jesus. And this Redeemer, who admonishes us, in his word, to receive the weak in faith, will also do this unto thee, "for he will not break the bruised reed, nor quench the smoking flax." Recollect further, for thy comfort, that this feast was not instituted only for the strong, but also especially for the weak, in order thereby to strengthen them, so as to enable them to apprehend the blessed Redeemer, and to hold sweet communion with him, to an increase of their love, strengthen their faith and holy resolutions, to infix their hope more firmly on Jesus as the rock of ages, so that it

may keep them both sure and steadfast in all the storms and trials of time, until they are introduced into the immediate presence of Jehovah, where there is fulness of joy and pleasures for them to enjoy forevermore.

Now in all cases, where the ministers of the everlasting gospel, have, in the judgment of Christian charity, reason to believe, that applicants for Church communion, indulge such views and are thus disposed, it becomes their solemn duty to admit them into regular communion with the people of God, and professed followers of the meek and lowly Jesus. This sacred transaction is performed by a vast majority of the accredited ambassadors of the Lord Jesus Christ, in different branches of his church, by the imposition of hands, in confirmation in the presence of the congregation, after the applicants for church communion, have answered the following or similar interrogations in the affirmative, viz:

1. Do you sincerely believe the scriptures of the old and new testament, to be the true and infallible word of God, from which nothing is at any time to be taken, and to which nothing is at any time to be added?

2. Do you believe the doctrines taught in this branch of the church of Jesus Christ, and in which you have receiv-

ed instructions, to be the true and perfect doctrines of salvation?

3. Do you solemnly, as in the presence of God and these witnesses, renounce the devil—the world—and all ungodliness and promise to yield a cheerful and unreserved obedience to the will and commandments of God; to grow in grace, and holiness, and to persevere therein to your happy end? So answer yes.

Which being done, after a most solemn invoking of the special presence and favour of Almighty God, by the minister and congregation, (all kneeling before the throne of grace) to descend on all who are now renewing their covenant with Jehovah, the minister of the gospel lays his hands upon them, and pronounces this or a similar benediction on them, viz:

"God the Father, God the Son and God the Holy Ghost, even our triune and covenant God, grant you his grace—protect you from all manner of evil, and enable you to grow in grace, and in holiness, and to persevere therein, unto your happy end.—Amen."

The persons thus solemnly set apart and publicly dedicated to the service of God, now arise from their knees and receive the right hand of fellowship of the pastor or minister, thus

confirming, as a public evidence of their being received into the full communion of the church of Jesus Christ.

Self-examination and confession of sins, before approaching the Lord's Supper.

HYMN 58. L. M.—*Portugal.*

1 **WHAT strange perplexities arise?**
What anxious fears and jealousies?
What crowds in doubtful light appear!
How few, alas, approv'd and clear!

2 **And what am I?—My soul, awake,**
And an impartial survey take;
Does no dark sign, no ground of fear,
In practice or in heart appear?

3 **What image does my spirit bear?**
Is Jesus form'd, and living there?
Say, do his lineaments divine
In thought, and word, and action shine!

4 **Searcher of hearts, O search me still;**
The secrets of my soul reveal;
My fears remove—let me appear
To God, and my own conscience clear.

5 **May I consistent with thy word,**
Approach thy table, O my Lord!
May I among thy saints appear?
Shall I a welcome guest be there?

6 Have I the wedding garment on,
Or do I naked, stand alone?
O! quicken, clothe and feed my soul,
Forgive my sins, and make me whole.

SELF-EXAMINATION.

O Almighty and holy God! Before I would venture to approach unto thy holy table, I know that it behooves me to sanctify my lips, by the humble confession of my sins—that mine eyes should prove a fountain of tears, when reflecting on my past transgressions—that I should wash mine hands in innocency, and purify my heart in the precious blood of my dear Redeemer, for thy word teaches me, that it is not meet to cast that which is sanctified to dogs, nor the precious pearl before swine—but what is so holy as the body and blood of thy Son, in which the rays of thy divine majesty shine forth in the most refulgent manner! Where is there a pearl of so great a price to be found, as this held forth to my view in this holy sacrament? And where is there a dog or swine so impure as I am? But I must confess, O God, that in consequence of my natural depravity and actual transgressions, no dog has so often turned to his vomit; nor swine to her wallowing in the mire, as I have wallowed in sinful lusts, and into which I had sunk even deeper, if thy

preventing grace had not been shed abroad in my heart.

O Lord God! It is impossible for me to remember, and much more impossible to recount all my sins, which I have committed against Thee, in thought, word and deed. In my very best works, I find much imperfection—my most solemn and devout addresses, must, as of themselves, in consequence of being polluted with sin, be an abomination in thy pure and holy eyes, if Thou wert to enter into strict judgment of them; and how much more, must all my sins be an abomination unto Thee?

The means which Thou hast introduced in thy law and holy gospel, and hast prescribed for my salvation, have only tended to increase my sins, and render them a greater burden, because I have, alas! only abused them. Each line of thy holy commandments, which is calculated to direct me, as with a finger, in the way to heaven, has been perverted so as to direct me in the way to perdition. Adam only eat once of one forbidden fruit, but I have, alas! eaten ofttimes and of many forbidden fruits.

1. For inasmuch as according to thy first commandment, Thou hast enjoined it upon me, to seek my true happiness and felicity in Thee—place my implicit trust and confidence upon Thee, and await all my prosperity alone

from thy hand; but instead of doing this, I have suffered my heart to be riveted to earthly things—my desires to be placed upon the honours of this world, on perishing riches, nay, I have made idols of sinful lusts, and have loved them more than thy love and favour, which are better than life. Thy kingdom and thy righteousness, which I should have been careful first to seek, I have only been too little concerned for. I have also, often murmured against thy all-wise providence, and have envied the prosperity of the ungodly, and on the other hand, I have stumbled and been offended at the crosses of thy people, and have been fretful under thy chastening rod—I have not sufficiently feared thy judgments against sin, nor trusted in thy promises, by which Thou designest to remove all my doubts—I have not been sufficiently troubled under a sense of thy displeasure, nor manifested the zeal I ought to have done, for thine honour and glory, nor sought Thee with my whole heart, in thy word and ordinances, so as to learn to know Thee, that I might cordially love Thee, nor loved Thee so as to dread exciting thy displeasure, when I should have been ready to do and to suffer any thing, rather than transgress thy holy will.

2. Thou hast commanded me, in the

second commandment, not to make unto myself any graven image, nor any likeness thereby to represent unto myself thy incomprehensible majesty, or to worship Thee, but on the contrary, to regulate all my actions, according to thy word, which is the only true rule of my faith and conduct, the polar star of my heart, a lamp unto my feet, and a light unto my way, to lead me to worship Thee, as a Spirit, in spirit and in truth. But, alas! I have oft-times served Thee according to my vain imaginations, and the delusive conceptions of my sinful heart.

When I poured out my prayers before Thee, or set under the preaching of thy word, I have not been so prepared as I should have been, but have performed both with little zeal and devotion, and have not represented unto myself thy sacred Majesty and infinite wisdom, with which Thou not only fillest both heaven and earth, but with which Thou also searchest the hearts and triest the reins of the children of men, and knowest all the secret thoughts and intents of the heart.

3. According to thy third commandment, I am bound to make mention of thy holy name, (before which all knees must bow,) only in a holy and reverential manner, to confess it with cheerfulness, to worship it with zeal, and in

thoughts, words and deeds, to honour, praise and glorify thy holy name; but instead of doing this, I have taken thy holy name in vain—visited thy house more from custom than from a spirit of zeal and engagedness in thy service, and have sought to please man more than God. And although I have set under the preaching of the gospel, yet I have received but little benefit from the enjoyment of these sacred and precious privileges, inasmuch as I have suffered my attention to be diverted from thy word, by vain and foolish thoughts, or suffered myself to be overtaken by untimely sleep. And although I have confessed thy gospel, yet I have not led a life corresponding with the holy doctrines which I profess, but have often received the grace of God in vain.

4. According to thy fourth commandment, Thou hast made it my solemn duty, to remember the Sabbath day, to keep it holy, as a monument of thy great work of creation, and which I am bound to dedicate wholly to thy service in the exercise of all the duties of religion, to the praise and honour of thy holy name; and for this purpose, to abstain from all manner of unnecessary work, so that I may commence an eternal sabbath, already in this world, and in due time, spend a never-ending rest with Thee in hea-

ven, but I humbly confess, that instead of doing this, I have let too many sabbaths run to waste, and have at best, come far short of sanctifying the sabbath as enjoined upon me in this commandment, for after spending an hour or two, in thy service, I have, alas! oft-times spent the remainder of the day in an idle and unprofitable manner, and instead of improving these precious seasons, by reading, hearing and meditating on thy word, how often have I either neglected these duties altogether or attended to them, at best, in an indifferent and drowsy frame of mind!

5. In the fifth commandment Thou hast made it obligatory on me, to love, honour and obey my parents and superiors; but how often, O God, have I been stubborn and disobedient towards them, and although I have not entirely cast off the yoke of obedience, yet I have frequently manifested great indisposition and impatience as to performing their just and reasonable commands, and thus, instead of honouring my spiritual and temporal superiors, I have often heaped indignity upon their persons and standing.

6. The sixth commandment prohibits me, not only from injuring my neighbour, as to his body, but also to be ever watchful, according to my best abili-

ties, to protect and promote his interests and welfare, as well as mine own, both as to body and soul, in this, and for a coming world. But how often have I by the intemperate use and abuse of thy benefits, through envy, hatred and strife—through bad counsel and example, jeoparded the life and well-being of both myself and my neighbour; and when I have at times, been offended by him, have I indulged a spirit of anger and revenge, so as to let the sun go down, not only once, but ofttimes over my anger, before I was reconciled with him again; and so far was I from loving mine enemies, and doing good unto them which hate me and despitefully use me, that I even rejoiced over their misfortunes, and wished all manner of evil to befall them.

7. In the seventh commandment, Thou hast commanded me to avoid and flee from every opportunity and temptation to uncleanness, and to use all possible means to live a virtuous, pure and holy life; in order to the performance of which, I should have been daily on my guard, and by watching, fasting and prayer, crucified the lusts of the flesh, and have preserved my heart and mind from all impurity, and my body which should be a temple for the Holy Ghost, pure and holy; but instead of doing this, Thou knowest, O

God, how often I have, by unclean thoughts, light and trifling words, and vain and foolish actions, rendered my soul utterly impure and abominable in thy pure and holy eyes.

8. In the eighth commandment the duty is made obligatory upon me, to practice righteousness—to give unto each one of my fellow creatures his due—to be satisfied with my situation and circumstances, and to eat my bread in the sweat of my brow, and to give unto the poor and needy according to my ability, and to use the good things of this life, which Thou bestowest upon me, so as not to abuse them. But I confess with humility before Thee, that I have been an unfaithful servant—that I have performed but few deeds of charity, and have thereby sinned against the poor; but I have moreover, been rather engaged in laying up treasures on earth, than in longing after heaven, and have been often tempted to employ unjust means, for the accomplishment of these objects.

9. According to thy ninth commandment, I am bound at all times, to speak the truth without dissimulation—to judge of all things with charity, and to protect my neighbour's honour and character, to the utmost of my power. But instead of doing this, I have not only often envied him his good fortune,

but have also, ofttimes spoken evil of him, and whereas, I should have covered the nakedness and imperfections of my superiors, with the mantle of love, I have followed too closely the example of Ham, and have sported with them, and have published them to others. I should also have endeavoured to live in strict conformity to all thy holy commandments, and to keep myself unspotted from the world; but I have indulged in many sins, and have polluted my conscience and injured my good name by my transgressions, nay, my whole life has been a tissue of falsehood, inasmuch as although I professed the form of godliness, yet I have denied the power thereof.

10. In the tenth commandment Thou, O God! hast enjoined upon me to be content with whatever Thou in thy inscrutable wisdom mayest see proper to bestow upon me, especially as Thou art wont to bestow much more good than I deserve, and much more than many of thy dear children in the world enjoy; but alas! I have often murmured when Thou hast given others more than I possess, and have indulged a sinful covetousness for forbidden objects, and have thus been tempted to neglect rendering Thee suitable thanks for the favours which I receive at thy munificent hands.

And what shall I say further? All of thy holy commandments are exceeding broad, and extend not only to our words and actions, but also to the very inmost thoughts, desires and intents of the heart. My proneness to sin, although I may not actually consent unto it—the lusts which arise within me against my will—the vain and foolish thoughts of the day, and the sinful dreams of the night, although they are not within my controul, are still displeasing in thy sight. Ah! who can say he is of a pure heart? or who can understand his errors? O Lord! cleanse Thou me from secret faults, and grant me the free and full remission of all my known and unknown sins. My sins bear down upon my heart, like a heavy burden, and yet I have not rent my heart with godly sorrow and repentance on account of them, so as (according to the religion of Jesus) to resolve in reliance on thy grace, to deny myself of all ungodliness and worldly lusts, and to live godly, righteously and soberly, so that I may at last, through thy grace, obtain the salvation of my soul, in a participation of the inheritance among the saints in light. The gifts and graces which Thou hast bestowed upon me, by thy Holy Spirit, I have not been careful to stir up within me, nor have I been

daily engaged in working out my soul's salvation, with fear and trembling, as I ought to have done. When I on former occasions, have participated with thy people at thy table, I solemnly pledged myself to Thee, to amend my life, but I have as often violated this solemn promise, and have polluted my soul anew with all manner of sinful lusts and desires, so as to fall deeply into sin, by thus participating in an unworthy manner of the crucified body and shed blood of my Redeemer, which Thou hast ordained to cleanse my soul from all manner of sinful pollutions.

O the wretched man that I am! who shall deliver me from the body of this death? Alas! no one, but Thou, who art the only and sufficient Saviour of my soul, and who as such, hast given thy holy body and hast shed thy precious blood in crimson streams, as a continued pledge of thy unchanging love, and which I am now about receiving as a seal of my eternal salvation.

Ah! Lord! wash Thou mine hands in innocency—purify my mouth by an humble and penitent confession of all my sins, cleanse Thou mine heart through a true and living faith in thy blood, in order that I may receive this bread of life, and this food of angels,

with clean hands, and eat it with a sanctified mouth, and receive it into a pure and honest heart.

O Lord! grant me also grace in this examination of my soul, that I may find that my desires are pure and fervent—my knowledge sufficient—my penitence on account of my sins, not hypocritical—that my purpose of amendment is sincere and steadfast—my love upright and ardent, and that my faith may be a true and living faith.

And when I am thus clothed with this wedding garment, O be pleased, gracious Saviour, to enable me to approach unto thy holy table, with humility of heart, and to retire from it again with joy and gratitude, and that I may receive, by faith, in connection with the broken bread—thy, for me, crucified body, and with the poured out wine—thy, for me, shed blood, and with both, the forgiveness of all my sins—adoption into the family of God, by grace—union with thy spiritual body, and the glorification of both my body and soul, in thy kingdom; amen, Lord Jesus! Amen.

Encouragement on the day of the Lord's Supper.

HYMN 59. C. M.—*Coleshill.*

1 YE wretched, hungry, starving poor,
Behold a royal feast! [store,
Where mercy spreads her bounteous
For ev'ry humble guest.

2 See Jesus stands with open arms;
He calls, he bids you come;
Guilt holds you back, and fear alarms;
But see, there yet is room—

3 Room in the Saviour's bleeding heart:
There love and pity meet;
Nor will he bid the soul depart,
That trembles at his feet.

4 In him the Father reconcil'd;
Invites your souls to come;
The rebel shall be call'd a child,
And kindly welcom'd home.

5 O! come, and with his children taste
The blessings of his love;
While hope attends the sweet repast
Of nobler joys above.

6 There, with united heart and voice
Before th' eternal throne,
Ten thousand thousand souls rejoice,
In ectasies unknown.

7 And yet ten thousand thousand more,
Are welcome still to come;
Ye longing, souls the grace adore;
Approach, there yet is room.

ENCOURAGEMENT.

"*Behold I stand at the door, and knock; he that will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*"—Rev. 3. 20.

As soon, O my soul, as thou awakest in the morning, on which thou art invited to approach unto the table of the Lord, encourage thyself in the Lord, and say: this is the day of grace on which salvation is brought nigh unto my soul. Arise, my soul, arise! Wake up from the dire sleep of sin—from all carnal thoughts and earthly cares and anxieties; arise from all dead works, and Christ shall give thee light. To-day, is a day of refreshing—a day of joy and feasting—a day of reconciliation, nay, the day of grace, on which I am to make my peace with God, therefore, arise! Wake up, O my soul! Go up into the presence of God! Hosanna! O Lord help! O Lord, grant prosperity, to the glory of thy holy name, and to the salvation of my never-dying soul—Amen.

And is it possible, O God, that Thou callest such a poor miserable creature

as I am?—one who has so often despised thy mercy—so frequently excited thy displeasure—given the world and its sinful lusts, the preference, and have thereby richly merited thy wrath and the flames of hell. Thanks! everlasting thanks be unto Thee, O Father in heaven! for this unmerited mercy and loving kindness towards me, in calling me, unworthy as I am, to participate of this sacred feast. In dependence upon thy call, I will draw nigh with joy;—O may thy will be done; render me, O Lord, by thy grace, (through which I am so affectionately invited to draw nigh unto Thee, in the way of thine own appointment,) acceptable in thy sight, and preserve me continually in thy love.

O Lord, be merciful unto me a poor sinner, for I stand in much need of thy mercy. As I am nothing without Thee, so I am unable to do any thing good without thine aid, for, O my Lord and my God, it is only through thy grace strengthening me, that I can do all things. Inasmuch, then, as it is necessary, on this day of help, that I enjoy much grace, to sincerely repent—to exercise a godly sorrow for my sins, and to receive this soul-nourishing and refreshing sacrament, at thy table, in the exercise of true devotion—fervent love—and a living and saving faith in thy

blood, O be pleased to perfect thy Almighty power in my weakness, and work in me, O Lord, both to will and to do, according to thine own good pleasure, for Jesus Christ my Saviour's sake—Amen.

Devotions when receiving the Lord's Supper.

HYMN 60. P. M.—*Calvary.*

1 Hark! the voice of love and mercy
Sounds aloud from Calvary;
See! it rends the rocks asunder,
Shakes the earth, and veils the sky!
"It is finish'd!"
Hear the dying Saviour cry.

2 It is finish'd! O what pleasure
Do these precious words afford!
Heav'nly blessings, without measure,
Flow to us from Christ the Lord:
It is finish'd!
Saints, the dying words record.

3 Finish'd, all the types and shadows
Of the ceremonial law!
Finish'd, all that God had promis'd;
Death and hell no more shall awe:
It is finish'd!
Saints, from hence your comforts [draw.

4 Happy souls, approach the table,
Taste the soul-reviving food!

Nothing's half so sweet and pleasant,
As the Saviour's flesh and blood.
It is finished!
Christ has borne our heavy load.

5 Tune your harps anew, ye seraphs,
Join to sing the pleasing theme;
All on earth, and all in heav'n,
Join to praise Immanuel's name?
Hallelujah!
Glory to the bleeding Lamb!

DEVOTIONS.

"*He that eateth my flesh and drinketh my blood, abideth in me, and I in him,*" *says the Redeemer.*—John 6. 56.

O great God! Gracious and merciful Father in Christ Jesus! Thou invitest me once more to the communion of the treasures of thy grace, as Thou hast prepared the table before mine eyes, and callest me to participate of the pledges of thy love, and the seals of thy covenant, which Thou hast established in Christ Jesus the Son of thy love.

When I, however, remember that Thou art a holy God, nay, that Thou art holiness itself, and that Thou wilt be sanctified by all them, who would approach unto Thee; but that I am entirely impure and polluted, as to soul and body, in my whole life and

actions. I am cast down and am afraid to appear at this sacred feast; for I know, O God, that no one can appear acceptably in thy presence; but in the beauty of holiness, clothed in a precious wedding garment; consisting of the most excellent of heavenly gifts and graces—penitence for sin—true knowledge of a saving faith—fervent love towards Thee and my neighbours—new obedience—undissembled holiness—love and zeal in doing all manner of good works.

My heart, therefore, sinks under discouragement, as I can scarcely venture to approach unto Thee, inasmuch as I am poor and naked, being not clothed with any of these divine virtues. For, on examining myself, I find so much blindness of mind, that I am so often lead off from the narrow way of holiness; that my faith is so weak and wavering, that it scarcely deserves the name—that my obedience is so imperfect, that I more frequently oppose, than do thy holy will—that my love is so faint, that it almost expires—that my repentance is so transient, that I daily fall into errors and sin. How often am I, in the midst of my devotional exercises without zeal, and unfruitful in good works? All my righteousness and holiness is like unto a filthy garment; and above all, my heart is

frequently so hard and impenitent, that I feel no concern about those things which belong to my peace; and my desires after Thee, O blessed Jesus, are cold, although Thou art my only Saviour and Redeemer. Alas! alas! how great is the depravity of my hard and stony heart?

Now, O Lord my God, shall I approach? Ah! how shall I stand before Thee? Shall I flee?—but whither? O Lord! two things press sorely upon my conscience; on the one hand, my conscience accuses me of many great and grievous sins—thy holy law thunders the sentence of condemnation and death, in mine ears—thy justice and holiness fill me with terror, and thy wrath threatens me with eternal perdition. On the other hand, thy grace affords me a pleasing hope—my Saviour exclaims: come unto me all ye that are weary and heavy laden with sin, and I will give you rest; and these holy signs and seals before me, are pledges of thy grace and loving-kindness.

O! then for counsel! Shall I remain at a distance, because I am a sinner? Shall I refuse to approach a throne of grace, because I am wretched and heavy laden? Shall I not go to this all-sufficient fulness of thy grace, because I am so indigent? Ah, no! I

have come, because the greatness of my misery and necessities demand a speedy and powerful help and relief. Thou art indeed a righteous judge of all stiff-necked sinners who remain out of Christ; but Thou art also, a compassionate Father, to all such as are in Christ Jesus—with Thee there is mercy and forgiveness, not only, that Thou mayest be feared, but that we may also put our trust in Thee; and this I can certainly do, for Thou hast, for this purpose, given thine only begotten and well beloved Son into death, to reconcile me with thyself; nay, for this purpose, O blessed Jesus, didst Thou come into the world, that Thou mightest redeem me from all iniquity, and make me happy in heaven. Now, for sealing unto me this grace, Thou givest me these holy signs and seals, that my faith may be thereby strengthened and confirmed, and that I may taste and experience the loving-kindness and tender compassions of the Lord towards me, a sinner.

I will, therefore, approach unto Thee, in this ordinance, with heartfelt sorrow and penitence for sin;—I confess, deplore and detest my sins and short-comings in thy sight; and I beseech Thee most fervently, O God, to break my hard and stony heart yet more;—I believe and place all my hope

and confidence in thy free and unmerited mercy and grace, and on the merits of Jesus Christ my only Redeemer! O be pleased to strengthen my faith;—I would come with a renewed resolution, to amend my life and conduct; O Lord, enable me by thy grace, to not only will, but also to do, according to thy good pleasure.

I now approach, also, O blessed Saviour, to receive according to thy command, the consecrated bread and wine, to the preservation, strengthening and refreshment of my spiritual life. O enable me to feed by faith, on thy body, which was crucified for me, and refresh me by thy precious blood, that was shed for the forgivness of my sins.

Unto Thee would I commit myself, as to soul, body and spirit, both in life and death, O ratify and confirm unto me, therefore, thy grace—establish me in a joyful hope—permit me to experience peace and joy in my soul—strengthen me by thy heavenly manna, whilst I have to combat in the wild wilderness of this life, until I, at length arrive on the imperishable shores of the heavenly Canaan, in the enjoyment of the rest prepared for thy people. Permit me, therefore, now to be a participator with thy people here at thy table, in this kingdom of thy grace, so that

I may also, in due time, be permitted to sit down at thy table, with Abraham Isaac and Jacob, in the kingdom of thy glory in heaven—Amen and Amen.

Holy ejaculations, when the believing communicant approaches to the Lord's Supper.

HYMN 61. P. M.—*Mendon.*

1 VAIN delusive world adieu,
With all of creature good,
Only Jesus I'll pursue,
Who bought me with his blood;
All thy pleasures I'll forego,
I'll trample on thy wealth and pride;
Only Jesus will I know,
And Jesus crucified!

2 Other knowledge I disdain,
'Tis all but vanity;
Christ, the Lamb of God, was slain,
He tasted death for me!
Me to save from endless wo,
The sin atoning victim died;
Only Jesus will I know,
And Jesus crucified!

3 Him to know is life and peace,
And pleasure without end,
This is all my happiness,
On Jesus to depend;

Daily in his grace to grow,
And ever in his love abide;
Only Jesus will I know,
And Jesus crucified!

4 O that I could all invite,
This saving truth to prove;
Show the length, and breadth, and height,
And depth of Jesus' love;
Fain I would to sinners show,
This blood alone by faith applied;
Only Jesus will I know.
And Jesus crucified!

HOLY EJACULATIONS.

"*Blessed are they which are called to the marriage supper of the Lamb.*"—Rev. 19. 9.

1. When the communicant approaches the table.

Behold! O blessed Saviour, I approach unto thy table, where my hungry and thirsty soul longs and desires for Thee. Here I am, O Jesus, that my soul may be satisfied with good. O be pleased to nourish and refresh unto life eternal. O impart unto me, in thine infinite and everlasting love, the merits of thy crucified body and shed blood, after which my soul so earnestly hungers and thirsts. O blessed Jesus, with desire do I look unto Thee, and

wait with longing of soul, upon Thee, for the communications of thy love.

2. When the communicant sees the bread broken and the wine poured out.

O my dear Redeemer, how much didst Thou suffer—how awfully was thy sacred body torn and mangled, and thy precious blood shed! This was all done, not only for, but also through my great and grievous sins;—they pressed too heavily upon thy soul, which caused thy sweat to fall like great drops of blood, to the ground. My sins were the thorns, the scourge, the nails, the spear, by which thy precious body was so inhumanly broken and mangled, and thy precious blood was made to flow. O Lord Jesus, may thy crucified body and shed blood, be applied to heal my wounded soul from all manner of sin.

3. When the communicant receives the consecrated bread.

Now, be pleased to enable me, by faith, to receive Thee, O blessed Jesus, into the inmost recesses of my soul, so that Thou mayest be as intimately and really united with me, by thy Spirit, as the bread and wine are united with my body.

O blessed and holy bread! which represents the Bread of Life; I receive Thee, O precious Saviour! who wast

not only given unto death, for me, but art also given with all thy saving benefits, by faith, to me. O Thou true Bread of heaven! be pleased to strengthen and nourish my soul with thy crucified body unto life eternal, so that my soul may hunger no more forever.

4. When the communicant receives the consecrated wine.

O soul-satisfying refreshment! which represents the precious blood which flowed from the side of my dear Redeemer, to heal all the wounds of my soul, and to cancel all my sins and transgressions. O Lord Jesus, may this blood purify and cleanse my sinful heart, that I may thereby enjoy peace and rest for my soul, so that it may never thirst.

5. Ejaculations after receiving the sacrament.

O my dear, once crucified, but now glorified Redeemer, I have now received Thee, anew in my soul, that I may be united with Thee, as the branch is unto the vine, and as the bread and wine are united with my body. Now it is, as Thou knowest, my heart's sincere desire, that thy crucified body, and thy precious blood, which was shed for my sins, may be as really

treasured up in my soul, by the influence and communion of thy Holy Spirit, as I have just received this broken bread and poured wine into my body. O Jesus! I would receive Thee, with all thy gifts and benefits; dwell in future within my heart, so that I may be enabled to say, with the full assurance of faith: my beloved is mine and I am his; I am crucified with Thee; I live, yet not I, but Jesus lives in me; Thou hast loved me and given thyself into the death for me.

Devotional exercises after the Lord's Supper.

HYMN 62. S. M.—*Silver Street.*

1 O bless the Lord, my soul!
Let all within me join:
And aid my tongue to bless his name,
Whose favours are divine.

2 O bless the Lord, my soul!
Nor let his mercies lie,
Forgotten in unthankfulness,
And without praises die.

3 'Tis he forgives thy sins;
'Tis he relieves thy pain;
'Tis he that heals thy sicknesses,
And makes thee young again.

4 He crowns thy life with love,
When ransom'd from the grave;
He, that redeem'd my soul from hell,
Hath sov'reign pow'r to save.

5 He fills the poor with good,
He gives the suff'rers rest; [proud,
The Lord hath judgments for the
And justice for th' opprest.

6 His wond'rous works and ways
He made by Moses known;
But sent the world his truth and grace,
By his beloved Son.

THANKSGIVING.

"*My beloved is mine and I am his,*" *says the bride to Jesus Christ.*—Cant. 2. 16. "*Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercy.*"—Ps. 103. 1—4.

O my God—my Father—my Saviour—my Helper, and the Author of all my comfort! In what exalted strains of gratitude, shall I praise, laud, magnify and adore Thee, for all the manifestations of thy wondrous grace towards

me, a poor unworthy sinner, from time to time, but more especially, on the present day and occasion? It was not enough for Thee to create me originally, after thy glorious image, when I was brought into existence, but Thou hast also created me anew in Christ Jesus, by thy Spirit, after I had apostatized from Thee, and lost thine image.

It was not enough for Thee, O Lord! to provide for and protect me as to my body, from evil and danger, but Thou hast also blessed me, as to my soul, with spiritual benefits, and provided for me a better, nay, an eternal life beyond the grave. Of this, Thou hast given me this day, the most solemn pledges at thy table. I may now, therefore, exclaim, in thine own language: "It is finished!" My covenant is renewed—ratified and confirmed with Thee.

O blessed! thrice blessed be thy holy name, O Jesus! my Saviour, that it has pleased Thee, to condescend to come in unto me, and sup with me according to thy promise. How could I, as a sinful creature, anticipate such distinguished blessings? Is it possible, that Thou wilt hold communion with such a sinner as I am, nay, even permit me to feed by faith, on thy sacred body and blood? Well may I be astonished at thy great condescension and incom-

prehensible love towards me. O Lord, grant that I may ever remember this, and evince most fervent gratitude towards Thee. As Thou hast come in unto me, O Thou Blessed of the Lord! be ever zealous for thine house, and the place where Thou dwellest. Permit no unclean guest of impure thoughts or desires to intrude into this temple of thine. But O Lord, ever preserve me from polluting thy holy garment, with which Thou hast clothed me, or from violating the covenant, which Thou ratified and sealed, or the vows which I have made unto Thee, so that I may not forfeit my birth-right to a mansion in my Father's house in heaven.

May I be continually willing and ready for every good word and work, so that my life may ever be conformed unto thy sufferings and death, and that I may abound more and more in thy love and favour, and be found in the great day of the Lord, clothed with the wedding garment, having on my body and soul, the seal of Jesus my Saviour, and receive the soul-thrilling welcome: come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world; and thus may I be forever with the Lord! —Amen, Lord Jesus, Amen.

Prayer of one, who has just been at the Lord's table, but who has enjoyed little or no refreshing from the presence of the Lord, in participating of this sacred ordinance.

HYMN 63. C. M.—*Burstal.*

1 O FOR a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road,
That leads me to the Lamb?

2 Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus, and his word?

3 What peaceful hours I once enjoy'd!
How sweet their memory still!
But they have left an aching void
The world can never fill.

4 Return, O Holy Dove, return,
Sweet messenger of rest!
I hate the sins that made Thee mourn,
And drove Thee from my breast.

5 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee.

6 So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

"*I sought him whom my soul loved, but I found him not; I called unto him, but he answered me not.*"—Cant. 3. 1. and 5. 8.

Gracious and merciful God and Father! I, as a poor and unworthy sinner, appeared at thy holy table, in compliance with thine invitation and command, and have received the holy signs and seals, with which Thou art wont to ratify and confirm unto all who appear, as worthy guests at thy table, the forgiveness of their sins, and sweet and endeared communion with Thee and thy Son Jesus, as the Bride-groom and Redeemer of their souls; and have noticed how others of my dear brethren in the Lord, rejoiced in spirit, and returned Thee their fervent thanksgiving, for the blessings Thou didst bestow upon them; but I, alas! wretched sinner that I am, felt distressed and bowed with much anxiety. Alas! my heart is insensible, nay, almost dead, and can scarcely raise its desires any more to Thee; my faith and hope are so weak, that I almost faint by the way, and although my soul should have been strengthened and confirmed at thy table; yet instead of this, I am more terrified and cast down than before.

O Lord my God! how miserable do I feel? And wilt Thou hide the light of thy countenance any longer from me,

and permit me to sit in the shades of darkness. Wilt Thou any longer withhold comfort from my poor comfortless soul? Shall I continue to hunger and thirst, and wilt Thou not nourish and refresh me? Shall I continue to seek Thee, sorrowing, and shall I not find grace in thy sight? Shall I continually sigh and cry unto Thee, and wilt thou not wipe away the tears from mine eyes? Or hast Thou forgotten to be gracious, and turned thy compassion into wrath? Alas! what am I to think of this? The reason why I was not comforted to day, must be found in mine own soul; it must be because of some secret poison, which lurks in mine heart, which has thus impeded my growth in grace, and has so oppressed my soul; there must be some accursed Achan in the citadel of mine heart, which causes me to fear and flee before mine enemies; my preparation for this sacred transaction, has either been too imperfect, or my heart and soul have been surrounded with too many imperfections and blemishes to be acceptable in thy sight, O Lord my strength and my Redeemer.

I acknowledge, O Lord, thy righteousness—I am well convinced that Thou wouldst not have permitted me to lack any good thing, if my sins had not induced and compelled Thee to do

it. I did not appear before Thee, and at thy tabe in a suitable manner, and hence Thou withholdest the blessing and comfort, which Thou art wont to bestow, in this feast of love divine.

But, O gracious God! I will not despair, but resolve on seeking Thee, with more purpose of heart, for Thou art wont to hide the light of thy countenance from thy children, and to deprive them of the joy of thy life-giving favour, for a season, in order that they may, thereby, be led to seek thy face, with more fervent cries and tears, and when they have at length found favour in thy sight, to lead them to appreciate it more highly, and to preserve this precious pledge of thy love, as the apple of their eye.

I would, therefore, prostrate myself before thy throne, O Lord, and beseech Thee, most earnestly, to come to mine aid, with the comforts of thy good Spirit. Strengthen my weak faith, which is as small as a grain of mustard-seed, and make it a fruitful tree of righteousness. Confirm my sinking hope, and cause it to take deep root in thy promises. And, O God, sanctify my heart—renew it by thy power, and give it life through the influences of thy Holy Spirit—purify it by the blood of the everlasting covenant—break it more and more in pieces

with the hammer of thy word—melt it more thoroughly by the influences of thy Spirit, and ever guide it according to thy Holy will.

Comfort, O Lord, my agonized soul and permit me soon to experience the loving efficacy of this bread, which cometh down from heaven; and should it not please Thee to satisfy my soul with that fulness which maketh the soul drunk with love and joy in others, O be pleased to impart, at least, such communications of thy favour, as will keep my anxious soul from fainting within me. If I am not permitted to partake abundantly of the bread of thy children, O be pleased to grant that I may receive the crumbs of thy grace, which fall from thy table, among the dogs. I will, moreover, O Lord, not despair, nor suffer my soul to be entirely cast down within me. Thy word says: seek ye my face; therefore, thy face, O Lord, will I seek, and will continue to cry, until Thou condescendest to bless me.

Nay, it is already a blessing, that I am not permitted, in the agony of my soul, entirely to despair, but am still so anxiously desirous to obtain grace in thy sight. Well may I exclaim, with the mother of Sampson: If the Lord desired to slay me, he would not have done this. Why then, O my soul, art

Thou so cast down, or why so disquieted within me? Hope thou in God, for thou shalt yet praise him, who is the light of thy countenance, and thy God. He will not break the bruised reed, nor quench the smoking flax, but by his own Almighty arm, carry on the work of his grace, and make his strength perfect in thy weakness.

O Lord! I am poor and needy, therefore, remember me in mercy, and strengthen and comfort me in my misery. I will wait upon Thee, the God of my salvation! O comfort me with thy Spirit, lead me by thy counsel, and receive me at last into glory, where sighing and sorrow, shall forever flee away, and where Thou shalt wash away all tears from mine eyes, and grant me a fulness of joy in thy presence, and pleasures forevermore at thy right hand. O Lord God Almighty, most gracious and merciful, hear these my humble petitions and supplications, for Jesus' sake.—Amen.

PART III.

CONTAINING

INSTRUCTIONS, HYMNS, AND PRAYERS,

NOT ONLY FOR THE SICK AND DYING,

BUT ALSO,

APPLICABLE TO ALL OTHER OCCASIONS.

Instructions and advice how to address sick persons.

HYMN 64. 8 4—8, 8, 4. P. M.—*Welsh Melody.*

1.

THERE'S a friend above all others,
Oh, how he loves!
His is love beyond a brother's,
Oh, how he loves!
Earthly friends may fail and leave us,
This day kind, the next bereave us,
But this friend will ne'er deceive us,
Oh, how he loves!

2.

Blessed Jesus! would'st thou know him,
Oh, how he loves!
Give thyself e'en this day to him,
Oh, how he loves!

Is it sin that pains and grieves thee,
Unbelief and trials tease thee?
Jesus can from all release thee,
Oh, how he loves!

3.

Love this friend who longs to save thee,
Oh, how he loves!
Dost thou love? He will not leave thee,
Oh, how he loves!
Think no more then of to-morrow,
Take his easy yoke and follow,
Jesus carries all thy sorrows,
Oh, how he loves!

4.

All my sins shall be forgiven,
Oh, how he loves!
Backward all thy foes be driven,
O, how he loves!
Best of blessings he'll provide thee,
Nought but good shall e'er betide thee,
Safe to glory he will guide thee,
Oh, how he loves!

5.

Pause, my soul! adore and wonder,
Oh, how he loves!
Nought can cleave this love asunder,
Oh, how he loves!
Neither trial, nor temptation,
Doubt, nor fear, nor tribulation,
Can bereave us of salvation;
Oh, how he loves!

6.

Let us still this love be viewing,
Oh, how he loves!
And though faint keep on pursuing,
Oh, how he loves!
He will strengthen each endeavour,
And when pass'd o'er Jordan's river.
This shall be our song forever,
Oh how he loves!

INSTRUCTIONS.

"*And we desire that every one of you, do show the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them, who through faith and patience inherit the promises.*"—Heb. 6. 11, 12.

It is well known, that many divines in England, Holland, France and other countries, have rendered the church of Jesus Christ, and the world, most important services, by writing and publishing various books on the subject of comforting the sick, in all manner of circumstances, so that to the superficial observer, it might appear alltogether unnecessary to add any more to what has already been published on this subject; but in relation to this, we may safely say, that too much correct information cannot be disseminated on a subject of which we can never learn enough. In order that

I may render this work what it professes to be, in the title page: "A Christian's Companion," I shall now proceed to submit a few thoughts on the subject of addressing the sick and afflicted; not, however, with a view of confining any of the ministers of the gospel, or any of God's dear people to this, or any other mode of visiting and adressing the sick, but only to represent to all, who may read this publication, the means which have been adopted, and proved successful, in the hands of many of the servants of the Lord Jesus Christ, in administering comfort, and imparting aid to many of the sick and afflicted sons and daughters of Adam.

It is beyond all doubt, one of the most solemn and important duties, incumbent on a pastor of the flock of Christ, to know well, how to visit the sick and afflicted, in the most suitable and profitable manner, so as to administer seasonable instruction—efficacious consolation, and to prepare such for a happy exit from time to eternity. To be able to do this, it is highly necessary to make due preparation for this arduous task. The first thing then, that is here necessary, according to my opinion is, that the minister of the gospel or pious friend, who visits the sick, should not only address

many appropriate and comforting passages of sacred scripture, in succession unto the sick; but that he follow carefully, the example of an able and experienced physician, who when he visits the sick, especially if he yet enjoys the use of his reason, and can speak, first enquires of him, where his complaint lies—where he experiences most pain, and then prescribes the means and medicines for him; accordingly, first enquire into the state and frame of his mind, and learn how he is disposed to receive this visitation from the hand of God, and then take occasion, according to the answers he may give, to regulate his addresses, admonitions and consolations unto him.

Something of the following nature, may not be unsuitable:

Dear brother (or sister) inasmuch as I learned that you were attacked with sickness and affliction, I considered it a duty incumbent on me, to pay you a visit, not only for the purpose of sympathizing with you, but also, to enjoy some conversation with you, and if possible to encourage and comfort you in the Lord.

If nature teaches us to sympathize with you, in your sickness, faith teaches us no less, to rejoice with you, in the prospect that your perpetual happi-

ness is now drawing nigh; take, therefore, for granted:

1. That the time has now arrived, that God Almighty requires you to rehearse unto him, all what you have learned during your past life of Christianity; and that this visitation is intended as a school of virtue, to exercise you, in bringing forth the fruits of a true and living faith.

You know, that the true child of God, is in duty bound to serve God all the days of his life; but when such an one is visited with a painful disease, he would appear to be incapable to serve God, but no! For your encouragement, remember, that by patient suffering, pious conversations and sighs, and a holy example, you may effectually honour and serve your God in sickness, whilst at the same time, your friends and acquaintances will be much edified; for this purpose, therefore, attend to the following representations and counsels:

You have learned by Christianity, that all temporal afflictions and sufferings, and consequently sickness, do by no means come by chance, but from the paternal hand of God. From that God who is just in all his works; but who is also true and faithful, and will not suffer us to be tempted above measure, but regulates all trials and temp-

tations, so as to enable us to bear up under them. It is he who wounds and casts down with sickness, by way of chastisment, not only impenitent and ungodly sinners, but also, his dearest and most beloved children.

2. Believe, therefore, most firmly, that God, in visiting you, at present, with suffering, does not do it because he is your enemy, or seeks thereby to destroy you, but rather that he may draw you, as his beloved child to himself; remember that whom God loves, he loves unto the end, and out of pure and infinite love to us, gave his only begotten and well beloved Son, to redeem us, and sends his Holy Spirit into our hearts, to sanctify and comfort us, and that out of this same love towards us, he sends sickness to try us, and to humble us under his Almighty hand, and to thus prepare us, for eternal life with him in glory.

Our heavenly Father employs various means, to advance us towards a blessed immortality; at one time, he uses the rod lightly, and does us much good from the heavens and the earth, as to soul and body, in order to gain our hearts and affections to himself, and that he grants us also his soul-inspiring word, to make us wise unto salvation; but at other times he uses the rod with severity, and lays hold of our

bodies and our souls, by various crosses and distressing sicknesses, that he may, thereby, chastise us so that we may not be condemned with an ungodly world. That he changes the unending sufferings of hell, which his children have deserved by their sins, as well as the ungodly, into a temporal affliction; and that this what God is now doing unto you, and that he may remind you of his displeasure against sin, he has sent this attack of illness upon you, which, although it should grow ever so severe, would only be like a falling dew compared to a tremendous storm.

3. God takes occasion by means of this visitation, to remind you of your remaining sins and impurities—that you are not better than others—that you may thereby be led to humble yourself, under the Almighty hand of God.

Acknowledge then your sins and miseries, and remember how often you have violated and transgressed the will and commandments of God. And as you will find an incalculable number of sins and iniquities, in the register of your heart, prostrate yourself as a poor, unworthy, guilty and hell deserving sinner, before the throne of God, and confess before him with heartfelt penitence, all your sins, and see well to it, that you feel much more

concerned about your sins than about your sickness; acknowledge before God with a broken heart and contrite spirit, that you have not only merited this chastisement, but everlasting death and misery; and call upon God most fervently, to forgive you all your transgressions, for the alone sake of the bitter sufferings and bloody death of Jesus Christ; lay hold on him by faith, and sigh unto him in the following, or a similar manner.

Prayer of a sick person for the forgiveness of sins.

HYMN 65. L. M.—*Windham.*

1.

SHOW pity, Lord, O Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in Thee?

2.

My crimes are great, but don't surpass
The power and glory of thy grace;
Great God, thy nature hath no bounds,
So let thy pardoning love be found.

3.

Oh, wash my soul from every sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offences pain my eyes.

4.

My lips with shame my sins confess,
Against thy law, against thy grace;
Lord, should thy judgments grow severe,
I am condemn'd, but Thou art clear.

5.

Should sudden vengeance seize my breath,
I must pronounce Thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

6.

Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there
Some sure support against despair.

"*I know, O Lord, that thy judgments are right, and that Thou in faithfulness hast afflicted me.*"—Ps. 119. 75.

O holy and gracious God and Father! I, as a poor broken-hearted sinner, come before Thee and acknowledge that this sickness has not come by chance, but in thy holy and all-wise Providence. Ah! Lord! I know that thy hand lays heavy on me, because of my sins, but I know also that in the midst of deserved wrath, Thou rememberest mercy.

While I take a retrospective view,

and recollect how many thousand times I have transgressed thy holy law, and have thereby excited thy just displeasure, and have deserved thy wrath, both in time and for eternity; I humbly confess that this affliction is nothing compared to what I merited at thy hand. Thou mightest in justice, have cut me off so suddenly as to prevent me from enjoying an opportunity to call, even once, upon Thee, for mercy and forgiveness. But Thou hast graciously preserved me, and exercisest even now, the most fatherly regard towards me, in visiting me as thy dear child, and hast sent this sickness, to lead me to unfeigned repentance and amendment of life; for thy word assures me, that the child that Thou lovest, Thou chastenest, and that Thou correctest every son that Thou receivest.

O how merciful art Thou unto me, O indulgent Father in heaven! Before this I was much diseased, as to my soul, without a knowledge of the dreadful malady, but now by means of this visitation, I am led to a knowledge of my sins and imperfections, to know how awfully I have been wounded. O Father of mercies, in tender compassion, and for Jesus' sake, turn away thine eyes from my sins, and reward me not according to my deserts. Lord! thy favour is better than life, and with

Thee we find mercy; Thou hast not only placed thy mercy above all thy works, and above all my manifold and grievous sins, but above the sins of the whole world, which are infinite.

Therefore, wash me, O blessed Jesus, with thy blood, and purify me from all my impurities, which bear with such oppressive weight upon my conscience. And as Thou didst die for me, nay, didst endure inexpressible anguish for my sake, when I was yet thine enemy, O be pleased now to be my sympathizing Intercessor with thy Father in heaven, after that Thou hast now reconciled me unto thyself—cheer me with the light of thy countenance, as Thou didst Mary Magdalene—a deeply fallen Peter, and even a penitent thief on the cross; although there may be nothing in me which is pleasing in the sight of God, yet, he takes pleasure in those, who approach and call upon him, in thine all-prevailing name, for forgiveness of sins—life and salvation.

O Lord of my life! my times are in thy hands; if it, therefore, be consistent with thy holy will, rebuke this disease and cause it to vanish; speak but a word, and thy servant (or hand-maid) shall be restored to health and strength, and my soul shall yet praise Thee in the land of the living; but if Thou hast appointed this illness as a messenger to an-

nounce to me my departure from time to eternity, thy will, O God, be done.

Behold! O Father and Redeemer, here am I! grant me sincere repentance and true faith in Jesus Christ thy Son, that I may fall sweetly asleep in Jesus, and that my last sigh may be: Lord Jesus, into thy hands I commit my spirit—Amen.

4. In the next place are you apprehensive that this sickness is a forerunner of death, then remember what a mercy God is bestowing upon you, in thus sending you this messenger to rouse you to set your house in order, by weaning your affections and desires from the world, and to enable you to overcome your natural aversion to pass over the swelling of the Jordan of death.

And behold! what a suitable and seasonable means this affliction is, to enable you to make a Christian preparation for death; O resign, therefore, to the will of God, your heavenly Father, and address him in the following manner.

Prayer for entire submission to the will of God in sickness.

HYMN 66. C. M.—*Resignation.*

1 NOT from the dust afflictions grow,
Nor troubles rise by chance;
Yet we are born to cares and woes!
A sad inheritance!

2 As sparks break out from burning coals,
And still are upwards borne;
So grief is rooted in our souls,
And man grows up to mourn:

3 Yet with my God I leave my cause,
And trust his promised grace;
He rules me by his well-known laws,
Of love and righteousness.

4 Not all the pains that e'er I bore,
Shall spoil my future peace,
For death and hell can do no more
Than what my Father please.

"*It is the Lord, let him do with me as seemeth good in his sight.*"—1 Sam. 3. 18.

O eternal God and Father! Thou hast created and preserved me, and Thou hast blessed me all the days of my life, and kindly provided for me in every situation and circumstance—nothing could befall me without a cause—nothing without thy will and providence, I know also, that Thou chastisest thy children in mercy, with the design of imparting greater blessings unto them. O Lord, here I am, as thy child, and humbly cast myself under thy rod—do unto me as it seemeth good in thy sight—preserve me by thy grace, and use the means according to thy good pleasure, to draw me nigh unto

thyself. I am not anxious about the termination of this sickness, so that I may only enjoy thy favour which is life, and thy loving kindness which is better than life; remember, therefore, O Lord, my infirmities, and grant that I may ever rejoice in thy favour.

I am thy creature—thy servant—thy child—nay, thy possession, therefore, will I hope and trust in Thee. As Thou hast a treasure of grace in store, for all who put their confidence in Thee, I will lay my hand upon my mouth and be still, and silently and patiently wait until my change comes—Amen.

5. Nothing is more profitable and salutary to the sick, than to open up the treasure of glorious promises contained in the holy word of God, in his sickness, and meditate seriously on them, and apply them to himself. But should his situation be too painful and oppressive, to afford him an opportunity to reflect on these matters, the minister or pious friend visiting him, would do well to repeat in his hearing, some of the shortest and most precious of these blessed promises of Jehovah! viz.

Reflect often, my dear friend, in your indisposition, on the following and other gracious promises of God:

"My refuge is in God, which saveth the upright in heart."—Ps. 7. 10. "And they that know thy name, will put their

trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee."—Ps. 9. 10. "O how great is thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee, before the sons of men."—Ps. 31. 19. "Behold the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their soul from death."—Ps. 33. 18. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Ps. 34. 19. "How excellent is thy loving kindness, O God! therefore, the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and Thou shalt make them drink of the rivers of thy pleasures."—Ps. 36. 7, 8. "Commit thy ways unto the Lord, and he shall bring it to pass. But the salvation of the righteous is of the Lord; he is their strength in the time of trouble."—Ps. 37. 5. 89. "For he hath said I will never leave thee nor forsake thee."—Heb. 13. 5.

And what can prove more soothing to a troubled conscience, than the address of our blessed Redeemer to Mary Magdalene: "Go unto my brethren, and say unto them, I ascend unto my Father, and your Father; and to my

God and your God."—John 20. 17; and again, what he uttered in his intercessory prayer: "Father, I will that they also whom Thou hast given me, be with me where I am, that they may behold my glory, which Thou hast given me."—John 17. 24. And O how consoling is it when he says: "If any may serve me, let him follow me, and where I am, there shall also my servant be." —John 12. 26. Rejoice, therefore, my dear brother (or sister) that you shall be introduced, through death, into the immediate presence of your Saviour, who ascended up into heaven, to appear in the presence of your heavenly Father, to present before him all your supplications and prayers, and to receive your soul in the hour of your dissolution, into the kingdom of his glory.

Inasmuch as it is often the case, that the most pious children of God, have to contend with distressing thoughts and anxieties, which harrass their minds in sickness, they should be promptly and energetically supported, by reflecting upon the following, and similar passages of the word of God:

1. Against an abhorrence of sin.

Are you troubled on account of the greatness of your sins? So let me admonish you, to meditate seriously on the soul-encouraging declaration of

the blessed Redeemer: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life."—John. 31. 6.

Are you oppressed with your sins? Do they bear down as a heavy burden upon your heart, so that you sometimes think it impossible for you to escape being crushed by the weight? Do you realize, that you have deserved not one thousand, but many thousand attacks of, not only this, but of all kinds of sickness, in soul and body, nay, both temporal death and the pains of hell forever? O then sigh and cry unto God often, with pious Ezra: "I am ashamed and confounded, O my God, to lift up mine eyes unto Thee, for my sins have grown over mine head, and my transgressions are great even unto the heavens! Do your sins appear as the greatest abomination before you eyes, so as to agonize and distress your soul, to such a degree, that you feel determined by the grace of God, never again, to indulge in the commission of any sins? This we would inform you, is a godly sorrow, which worketh a repentance not to be repented of, and is an evidence that you belong to the number of those to whom God solemnly swears: "As I live, I have no pleasure in the death of the sinner, but that

he turn unto me and live."—Ez. 33.11. You can also exclaim with penitent and holy Paul: "This is a true and faithful saying, and worthy of all acceptation, that Jesus Christ, came into the world to save sinners, of whom I am chief."—1 Tim. 1. 15. And again: "Where sin abounded, there grace much more abounded."—Rom. 5. 20.

Only flee for refuge, in the exercise of true faith, to this sin pardoning Redeemer, and seek through his merits, the remission of all your sins, and you may rest assured, that your sins, great as they are, shall not be able to prevent your salvation; for "his blood cleanses from all sin."—1 John 1. 7. Although the burden of your sins be ever so great, only take your flight "to the innocent Lamb of God, who taketh away the sins of the world."—1. 29. Plead before him, his soul-encouraging invitation and promise, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."—Matt. 11. 28. He will not deny you, but will fulfil his precious promise: "I will forgive their iniquity, and I will remember their sin no more."—Jer. 31. 24.

Place all your trust and confidence in this great Emancipator from sin—for there is no sin great enough to exclude the soul from heaven, but the sin of unbelief; remember that all the sins

of the world, were not so great, as to prevent God from giving his only begotten Son; and how can your sins, therefore, prevent him granting you a free and full forgiveness of all your transgressions? Doubt and despair not of the mercy and compassion of God, nor of the merits of Jesus Christ, and you will thereby most effectually honour him. Contemplate often the example of penitent sinners of Old and New Testament memory, who received, on repentance, the free remission of all their sins; as for instance, our first parents: Noah, Lot, Moses, David, Mannassa, Mary Magdalene and the adulteress, mentioned in the gospel, and especially Peter, Paul and many others, who had committed many great and grievous sins, many of whom continued long in their sinful career, but when they heartily repented, they were graciously forgiven. And should one have even foresworn his interest in the Lord Jesus Christ, like a Peter, or have shed Christians blood like a Paul, yet still by a sincere repentance for his sins, he may find favour with God, and the washing away of all his sins, by the blood of Jesus Christ.

2. Against the weakness of faith.

Are you troubled on account of the weakness of your faith, love, hope, &c.

then apply the blessed promises, in which God exhibits his sympathy, and gracious assistance, to the weak of his flock; as for instance, Is. 40. 11. "He shall feed his flock like a shepherd; he shall gather the Lambs with his arms, and carry them in his bosom, and gently lead those that are with young;" and also in 42d chapter, and in the 12th chapter of Matthew, 20: "The bruised reed he will not break, nor quench the smoking flax."

But are you still distressed because of the weakness of your faith? Let me remind you that even this very frame of mind, is no unfavourable indication, for from it you can conclude that you are a child of God, for satan never hurls his fiery darts into the minds of careless and impenitent sinners; for you never hear them complain of the weakness of their faith, but rejoicing in the vain imagination, that all is well with them; for their conscience is affected, as it were, with a dreadful leprosy, so that they neither feel the weight of their sins, nor the wrath and displeasure of God. But satan is wont to make the most fiery onsets upon such as are anxious about the word of God, and the salvation of their immortal souls.

Yes, the very fact of your being so soon concerned about the weakness of

your faith, is an unequivocal proof that you possess true faith. As long as a bashful, sickly and weak child sighs and laments, we cannot say that it is dead, but must conclude, that it is yet alive, for when dead, its sighs and lamentations cease.

Rest, therefore, assured that true faith has not expired within you, as you earnestly desire to believe, and cordially wish that you could believe; God works in us his will, hence this is evidently a work of God in you, that you would believe; you can, therefore, draw this firm inference, that he who thus works in you to will, will also work in you to do of his own good pleasure. For the Lord hears the secret breathings and desires of the poor, and his eyes are continually on them for good; therefore, even as strong as you wish your faith to be, rest satisfied that God looks upon your heart; for he does not look to any merit even in faith, but upon the sincerity of the heart, by which true faith lays hold of Jesus Christ, as the Author and Finisher of the work of our soul's salvation.

Inasmuch as faith is that Christian grace, by which alone the Christian can be supported in sickness, especially in the hour of temptation, and by which he is enabled to bear up under his afflictions, to withstand tempta-

tions and at last depart from this world in peace; it is highly necessary to admonish the sick, to ground his faith on the gracious promises of the gospel. Represent to him the duty of meditating upon, and realizing the great mystery of our redemption, in which God displays his infinite wisdom, power, righteousness and mercy.

The perfect satisfaction and intercession of Jesus Christ our Redeemer, whereby he conquered and triumphed over all his and our enemies, and in which is represented unto us, the glorious covenant of grace, by which we are received into the enjoyment of the unchangeable love of God, and whereby he ratifies and confirms unto us, the fulfilment of all his precious promises.

For this purpose, I consider it highly useful and consoling to the sick, particularly when the illness continues long, and the individual enjoys the use of his reason, to explain and apply to him, the twelve articles of the Christian faith, especially those articles relating to the forgiveness of sins—the resurrection of the body, and the life everlasting, particularly as it is well known, that by these means, especially by contemplating the subject of eternal life, which all believers hope for, many thousand Christians were comforted and strengthened to bear up

under the most cruel and inhuman persecutions, that Jewish or heathen malice could invent and inflict; and my dear friend, how can it be otherwise than comforting and strengthening to the sick, when he looks up towards heaven, and contemplates those bright mansions, by the exercise of faith, prepared for the reception of all the followers of the meek and lowly Jesus. Ah! it is this, which banishes from him the fear of death, scatters all his anxieties, and enables him to overcome all temptations, and outride all the storms, and tribulations, and sufferings of life; so as to land him, at last, triumphantly on the peaceful shores of the heavenly Canaan.

Prayer in which the sick may apply unto himself the twelve articles of the Christian faith.

HYMN 67. C. M.—*Arlington.*

1 IN God the Father I believe,
Who heav'n and earth did frame-
By his almighty word; his praise
And glory to proclaim.

2 I do believe in Jesus Christ,
God's only Son, our Lord,
Begotten from eternity,
The everlasting Word.

3 I in the Holy Ghost believe,
A person true, and one;
In essence, pow'r, eternity,
With Father and with Son.

4 An holy catholic church I own,
The heirs of heav'n design'd;
By union all to Christ their head,
And one another join'd.

5 Redemption thro' the blood of Christ,
I heartily embrace;
A full forgiveness of my sins,
The gift of sov'reign grace.

6 The resurrection of the dead,
Sincerely I maintain;
My soul and body glorified,
With Christ shall live and reign.

7 The hopes of everlasting life,
My fainting soul sustain:
To this I set my solemn seal,
And say with truth, Amen!

8 To Father, Son and Holy Ghost,
The God whom we adore,
Be glory as it was, is now,
And shall be evermore.

"*The just shall live by faith.*"—Heb. 2. 4.

O Thou divine and holy Father in heaven, from whom cometh every good and perfect gift! I beseech Thee in the name of Jesus Christ thine only begot-

ten and well beloved Son my Redeemer, to grant unto me the soul-enlivening gift of a true and living faith, so that I may thereby be enabled to apply unto mine own soul all that I have learned in thy holy word, and say with my whole heart, and my tongue, even unto the last moment of my earthly existence:

I believe in Thee, O God, the Father, Almighty Creator of heaven and earth, and place all my trust and comfort in thine infinite mercy and compassion, and rest satisfied, that as Thou art my God and Father, Thou wilt preserve me in trials and temptations, and never leave nor forsake me; as Thou art the Almighty Lord, Thou canst also grant me assistance and protection, and as Thou hast furnished me with both body and soul, Thou wilt be pleased to preserve both, by faith, unto eternal life.

I believe in Jesus Christ, thine only begotten Son, my Lord, and feel assured, that whilst Thou mightest have justly plunged me into hell forever, Thou hast remembered me in mercy, and hast given thine only begotten and well beloved Son, to suffer, and bleed, and die for me. I acknowledge him as mine only Saviour, who heals all the wounds of my soul, and saves me from all my sins.

I acknowledge him to be my Christ,

who was anointed of Thee, my heavenly Father, by the Holy Ghost—that he is my prophet and teacher, to instruct me in all things pertaining to everlasting life—that he is my High Priest, to reconcile me unto Thee, and to be my intercessor in thy presence—and, that he is my King to rule over me, to guide and preserve me unto life eternal, and receive me as my Lord, who with his crimson blood, purchased me as his own, and will protect me by his Almighty power, against all which might, in any wise, prove detrimental to my salvation.

I believe that for my sake, he took human nature upon himself, by the operation of the Holy Ghost—that he was conceived by the Holy Ghost, and born of the Virgin Mary, and thereby sanctified my sinful conception, and as he became my brother—flesh of my flesh, and bone of my bone, and was tempted in all things like unto me, sin only excepted, that he will also sympathize with me, and have mercy upon me; and as he is also true God, he will likewise protect and preserve me, in my last and dying hour, against satan, death and hell. I believe that he suffered under Pontius Pilate, that he was crucified, dead and buried; and feel assured that he endured all for me, a poor miserable sinner, that he might

thereby deliver me from sin—the wrath of God—the curse of the law, and eternal death and damnation, and reconcile me with God, my heavenly Father, and bring in an everlasting righteousness, and purchased for me an eternal life, and without his merits, there is no salvation or happiness to be hoped for. And as I know, that my Saviour after his death was buried, I also feel fully assured, that he thereby consecrated and set apart the grave, as my resting place.

I believe also that he descended into hell, that is, that he endured the pains of hell, in his body and soul on the cross, when he exclaimed: "My God! my God! why hast Thou forsaken me?" That he arose again from the dead on the third day, for my righteousness' sake, and feel convinced that he thereby took both death and hell captive, so that they cannot finally injure me, and that he will also, in due time, raise my body out of the grave, in like manner, as he arose from the dead, having burst asunder the barriers of the tomb.

I believe that he ascended up into heaven, and that he sits at the right hand of God my heavenly Father, not only that he may be at the head of his church, govern all things, but also that he may open up the way for me, to hea-

ven, which was closed up by sin; that I may have freedom of access to the throne of grace, and in due time be received, as to soul and body, into the kingdom of thy glory; nay, that he now is in the presence of his heavenly Father, as my Intercessor and Mediator, so that when I am no longer able to speak, or hear, or understand, he may plead my cause with God, and furnish wings unto my soul to soar aloft, after death, into the mansions of rest and felicity.

I believe moreover, that he will come again, to judge the quick and the dead; to condemn all who believe not on him, but despise his word; but to introduce me (although weak in faith,) as to soul and body, into the joys of my Lord.

I believe in the Holy Ghost, who with the Father and the Son, is eternal God, and from eternity proceeds from both, in whose name, I am also baptized to assure me, that he will also be my God, my Teacher and my Comforter, that I am a child, and consequently an heir of God and joint heir with my Saviour Jesus Christ, and I enjoy the pleasing anticipation, that he will continue to impart the testimony to my soul, of my interest in the salvation purchased by the death of Christ, and thus seal me unto the day of my perfect redemption;

that he assists mine infirmities; intercedes for me, with groanings, which cannot be uttered, and will carry on the good work, which he has begun in me, unto mine happy end.

I believe in a holy catholic or general Christian church, which consists in the communion of all true saints and believers; that, as God, from eternity devised the plan of redemption, so he also calls by his holy word and Spirit, sinners of the human family in time, to the communion of himself, and purifies them with the blood of Christ, from all their sins;—that I also am a member of this church, and that Jesus Christ, as my living Head, will protect me against all the power of sin, the world, the flesh and the devil, until he conducts me into the society of the saints, perfect in light and glory; and comfort myself with the precious blessings and benefits, which Jesus Christ has purchased, as the patron of his church, and hence:

I believe most assuredly, not only in the forgiveness of sins, but in the forgiveness of my sins; as I acknowledge in my heart, that I am a poor miserable sinner, and that I have deserved, by the sins which I have committed against his holy laws, to be eternally excluded from the kingdom of God; I have also an unwavering confidence in God, that

he will, in fulfilment of his precious promises, not impute unto me my transgressions and sins to my condemnation, but that he will, for the sake of Jesus' sufferings and death, forgive me all my sins, and justify me freely by his blood, to my eternal salvation. Further,

I believe in the resurrection of the flesh, not only of mankind generally, but of my body. As I know, that on account of my sins, I must go the way of all flesh, when my soul and body shall be separated from each other, and my body be committed to the cold grave, as food for corruption; so do I also believe, that as soon as my soul is separated from my body, it will be conveyed by angels into Abraham's bosom, to enjoy in the kingdom of God, a fullness of joy and pleasures forevermore, at his right hand, and that at the last day, my near kinsman and Redeemer, Jesus Christ, will, by his power, raise up my dead body again, into life, and unite it with its companion, the soul, and make it conformable to his glorified body, and introduce me, as to soul and body, into his glory.

And finally: I believe in the life everlasting, as the end of my faith and hope, with which my Saviour Jesus Christ, has furnished me, by his return, to his and my Father, and, I doubt not, that he will introduce my soul and body

into this life eternal, to enjoy unending felicity, at the last day.

All this, I sincerely and unwaveringly believe; in this belief I will live and die, inasmuch as it has pleased God, to convert me from my sins; and I rest assured, that I shall of his sovereign grace, receive at his hands the end of my faith, the salvation of my soul, to which I say with all my heart, Amen! Lord Jesus! Amen!

Instructions for the sick.

HYMN 68. C. M.—*Rock of Salvation.*

1.

If life's pleasures charm thee, give them not thy heart, [to part;
Lest the gift ensnare thee, from thy God
His favour seek, his praises speak,
Fix here thy hope's foundation;
Serve him, and he will ever be
The Rock of thy salvation.

2.

If distress befall thee, painful though it be, [viour flee:
Let not grief appal thee; to thy Sa-
He ever near, thy prayer will hear,
And calm thy perturbation:
The waves of wo shall ne'er o'erflow
The Rock of thy salvation.

3.

When earth's prospects fail thee, let it not distress, [freely bless;
Better comforts wait thee; Christ will
To Jesus flee, thy prop he'll be,
Thy heavenly consolation:
For griefs below cannot o'erthrow
The Rock of thy salvation.

4.

Dangers may approach thee, let them not alarm, [tect from harm,
Christ shall ever watch thee, and pro-
He near thee stands with mighty hands,
To ward off each temptation:
To Jesus fly, he's ever nigh,
The Rock of thy salvation.

5.

Let not death alarm thee, shrink not from his blow, [tory bestow,
For thy God shall arm thee, and vic-
For death shall bring to thee no sting,
The grave no desolation:
'Tis gain to die, with Jesus nigh,
The Rock of thy salvation.

INSTRUCTIONS.

3. Against the fear of death.

If you are agitated with the fear of death; remember:

1. That the day of death is better than the day of our birth; especially

as this life is a valley of affliction and tears; a life of labour and sorrow, which is at best, a continued scene of trials and sufferings; but when we die happy we are taken in a moment out of misery, and we enjoy the rest prepared for the people of God in heaven. Nay, this life, is at best, but a sinful life, so that it has been often remarked, that a long life is connected with many sins; but when the Christian dies, he is justified from all his sins;—death, therefore, is to him, salutary, inasmuch as he only destroys that, which was born of Adam.

2. But more especially should all fear of death vanish from you, inasmuch as Jesus Christ, by his death, hath sweetened our death, by taking away every thing which made death terrible to us, by overcoming death, so that you can now triumph with the apostle Paul and exclaim: "Death where is thy sting? Grave! where is thy victory?" Death is now a serpent without poison—a bee without a sting! For although death may cast you down, and with his own hand open up your grave, and deposit and cover within its cold and silent precincts, your lifeless tenement of clay; yet with the other hand, must he, as it were, open up the door of heaven, that your soul may be bound up in the bundle of everlasting life, and be forever

with the Lord, where no more anxiety, suffering or pain shall ever be able to molest you, in view of which, you can certainly say in the near approach of death, with holy Paul: "For me to live, is Christ, and for me to die, is gain; I have a desire rather to depart, and to be with Christ, which is far better."—Philip. 1. 21. 23.

And when the hour of your departure has actually arrived, your pious friends will be permitted to say, on good and scriptural ground, in relation to your death: "O that I may die the death of the righteous! and may my latter end be like his!"—Deut. 23. 10; and accompany your departing spirit with such holy aspirations as these:

O redeemed soul! go, with joy, to your God, who calls you unto himself; speed your way to the arms of your heavenly Father, who extends his hands to your assistance.

O eternally happy soul! haste to Jesus, your precious Bridegroom; who will now, conduct you to the marriage supper, prepared for you in heaven, and will impart unto you the precious fruits of his perfect obedience, precious blood and agonizing death.

O happy soul! soar aloft into the bright regions of glory, which the Holy Ghost hath sealed unto you—to the general assembly of the church of

the first born—to the spirits of the just made perfect, and to the Mediator of the new covenant, even Jesus Christ your Lord and Saviour.

O Father in heaven! receive now thy dear child into thy fond embrace, and O Thou divine Saviour! receive his spirit.—Amen and Amen.

And when the curtain of mortality has actually dropped, and your ransomed soul has winged its flight to the God who gave it, we will, with melodious joy, in the exercise of faith, chant your funeral requiem in such strains as the following:

HYMN 69. 8. 7. P. M.—*Bartemeus.*

1 HAPPY soul, thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the sight of Jesus go.
Hallelujah, hallelujah, Amen?

2 Waiting to receive thy spirit,
Lo! the Saviour stands above;
Shows the purchase of his merit,
Reaches out the crown of love.
Hallelujah, &c.

3 Struggle through thy latest passion,
To the great Redeemer's breast;
To his uttermost salvation,
To his everlasting rest.
Hallelujah, &c.

4 For the joys he sets before thee,
Bear a momentary pain;
Die to live a life of glory:
Suffer, with thy Lord to reign.
Hallelujah, &c.

And when depositing your lifeless body beneath the clods of the valley, we will sing again, in the language of faith:

HYMN 70. L. M.—*Kingsbridge.*

1.

UNVEIL thy bosom, faitful tomb,
Take this new treasure to thy trust,
And give these sacred relics room,
To slumber in their native dust.

2.

Nor pain, nor grief, nor anxious fear,
Invade thy bounds; no mortal woes,
Can reach the peaceful slumberer here,
For angels watch his sweet repose.

3.

So Jesus slept; God's dying Son,
Pass'd through the grave and blest the bed;
Rest here, blest saint, till from his throne
The morning break, and pierce the shade.

4.

O Glorious day! illustrious morn!
Attend, O earth! his sov'reign word,
Restore thy trust—a glorious form,
Clothed in the raiment of his God.

Lord grant it!—Amen.

HYMNS, PRAYERS AND MEDITATIONS,

FOR VARIOUS OCCASIONS.

Morning devotions for Christmas.

HYMN 71. C. M.—*Clarendon.*

1.

WHILE shepherds watch their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

2.

"Fear not," said he, for mighty dread
Had seiz'd their troubled mind;
"Glad tidings of great joy I bring
To you and all mankind.

3.

To you, in David's town, this day,
Is born of David's line,
The Saviour, who is Christ the Lord;
And this shall be the sign.

4.

The Heavenly Babe you there shall find,
To human view display'd,
All meanly wrapp'd in swathing bands,
And in a manger laid."

5.

Thus spake the seraph and forthwith
  Appeared the shining throng
Of angels praising God, who thus
  Address'd their joyful song:

6.

"All glory be to God on high,
  And to the earth be peace; [men
Good will, henceforth, from heaven to
  Begin, and never cease.

O God, Thou art worthy of universal and everlasting adoration. Thy nature is incomprehensible; thy perfections are infinite: and thy ways are past finding out. Thou art the Creator and upholder of all things. And all thy works praise Thee, O Lord, and thy saints bless Thee. All our lives have been full of thy undeserved goodness.

But we are called this morning, to behold the exceeding riches of thy grace, in thy kindness towards us, by Christ Jesus. Herein is love; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.

May we contemplate this matchless event, with all those views and affections which its importance demands. May those who observe the day, observe it unto the Lord. May our festivity, be-

coming the occasion, be harmless and holy. Let us not disgrace the season, by reviving those works of the devil, which the Son of God was manifested to destroy, nor rest satisfied with the mere remembrance of his advent, as founded in truth, and attended with wonders; but inquire, for what end he was born, and for what cause he came into the world. And since we are informed, that he came to seek and to save that which was lost, and suffered, the just for the unjust, that he might bring us to God; may we deem the report not only a faithful saying, but worthy of all acceptation: and may it be in us as a well of water, springing up into everlasting life.

May none of us disregard him, from ignorance, worldly-mindedness, presumption, self-righteousness, or despondency. As our Prophet, may we repair to his feet for instruction. May we look to his sacrifice, and find relief for our burdened consciences. May we acknowledge his authority, and obey his commands. In all our approaches to Thee, may we make mention of his righteousness only, and in his strength, go forth into all the duties and trials of life.

May we never feel miserable, even in a vale of tears, while we think of the consolation of Israel: but rejoice in

him, with joy unspeakable and full of glory.

Reflecting upon his grace in becoming poor, that we through his poverty might be rich; may all selfishness, and uncharitableness, be extirpated from our hearts; may we love one another, as he has loved us; and may we delight to go about doing good.

May no coldness, no indifference, ever approach our spirits, whenever we are engaged in serving a master who has all the claims of a benefactor; yea, who died for us, and rose again.

To him may we consecrate our faculties and possessions; and, on our time and our substance, our souls and our bodies, may there be inscribed holiness to the Lord. May we grieve to hear his name blasphemed, and weep to see his laws transgressed.

May his cause lie near our hearts; and may we long for the time, when he shall be known and adored, from the rising of the sun to the going down of the same; when to him shall every knee bow, and every tongue confess; and the glad tidings of great joy shall be to all people—Unto you is born a Saviour, which is Christ the Lord.

Through his mediation we address Thee; and in his words conclude our imperfect supplications. Our Father, &c.

Evening devotions for Christmas.

HYMN 72. 11. 10.—*Star in the East.*

1.

HAIL the blest morn! see the great Mediator,
Down from the regions of glory descend!
Shepherds, go worship the babe in the manger,
Lo, for his guard, the bright angels attend.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star in the east, the horizon adorning,
Guide where our infant Redeemer was laid.

2.

Cold on his cradle the dew-drops are shining;
Low lies his head with the beast of the stall;
Angels adore him, in slumber reclining,
Wise men and shepherds before him do fall.
Brightest and best, &c.

3.

Say, shall we yield him, in costly devotion
Odours of Eden, and off'rings divine,
Gems from the mountains, and pearls from the ocean,
Myrrh from the forest, and gold from the mine!
Brightest and best, &c.

4.

Vainly we offer each ample oblation,
Vainly with gold we his favors secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.
Brightest and best, &c.

Though thou art exalted above all blessing and praise; yet, O God, we love to explore thy ways, to admire thy works, and to adore thy perfections. Thy understanding is infinite, thy power is Almighty, thy mercy endureth forever. Thy goodness transcends all our conceptions, as far as the heavens are higher than the earth.

We call on our souls, and each other, this evening, to praise and magnify thy holy name. We bless Thee for our creation, and for all the supplies which have rendered life supportable; and all the indulgences, which have rendered it comfortable. But above all, we thank Thee for thine unspeakable gift. For Thou hast surpassed all thy works, and crowned all thy benefits, by remembering us in our low estate, and laying help on one that is mighty.

And we have again heard the intelligence, that God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. Con-

vince us of our need of this dispensation of thy mercy and grace; and may we acquiesce in it, not with coldness of assent, but with gladness of heart. May we exclaim with the angels—Glory to God in the highest, on earth peace and good will towards men; and the multitude of disciples, shout—Hosanna, blessed is he that cometh in the name of the Lord.

Though the world knew him not, and his own received him not, and he is still despised and rejected of men; may we receive him as all our salvation, and all our desire.

May we rejoice to view him, in a nature, which leads him to call us brethren; in which, as our example, he can go before us, in the duties of obedience and submission; in which, he can sympathize with us, in all our wo—and in which, he has suffered for sins, the just for the unjust, that he might bring us unto God.

May we look to him for all we want, and live a life of faith upon his fulness. In him may we know that we have redemption through his blood; that we have righteousness and strength; that we have all the treasures of wisdom and knowledge.

May we connect with his work *for* us in the flesh, his work *in* us by the Spirit. While we are reconciled by his death,

may we be saved by his life; and remember that his name is Jesus, because he saves his people from their sins.

And as he came not only that we might have it more abundantly, may our expectations be large, and our desires importunate; may he dwell in our hearts by faith, that we being rooted and grounded in love, may be able to comprehend with all saints, what is the height, and depth, and breadth, and length, and know the love of Christ, which passeth knowledge, and to be filled with all the fulness of God.

Once in the end of the world hath he appeared, to put away sin by the sacrifice of himself; and unto them that look for him will he appear a second time, without sin unto salvation. O, prepare us for that solemn day. May we believe in him as a Saviour, before we meet him as a Judge: that when the tribes of the earth shall wail because of him, we may lift up our heads with joy, knowing that our redemption draweth nigh; and say with the church —Lo! this is our God, we have waited for him, he will save us: this is our Lord, we waited for him, we will rejoice and be glad in his salvation.

Make thy ministers wise, and zealous, and successful, in the dispensation of thy word; and let signs and wonders be done, in the name of thy holy child Jesus.

We are a sinful people, but Thou hast not dealt with us after our desert; and Thou hast not left us without witness; Thou hast, in the midst of us, a people for thy name; and we pray, that our beloved country may be a growing part of the empire of the Prince of Peace.

May the root of Jesse stand for an ensign to the people; to it may the Gentiles seek, and let his rest be glorious. May he come down like rain upon the mown grass, as showers that water the earth. In his day may the righteous flourish, and abundance of peace, so long as the moon endureth. Let all nations be blessed in him; all generations call him blessed.

And blessed be his glorious name forever, and let the whole earth be filled with his glory.—Amen.

Devotions for the last evening of the old year.

HYMN 73. C. M.—*Suffield.*

1 THEE we adore, eternal name!
And humbly own to Thee,
How feeble is our mortal frame;
What dying worms are we!

2 Our wasting lives grow shorter still,
As months and days increase;
And ev'ry beating pulse we tell,
Leaves the small number less.

3 The year rolls round, and steals away
The breath at first it gave;
Whate'er we do, where'er we be,
We're trav'lling to the grave.

4 Dangers stand thick thro' all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home.

5 Great God! on what a slender thread
Hang everlasting things!
Th' eternal state of all the dead
Upon life's feeble strings.

6 Infinite joys or endless wo
Attends on ev'ry breath;
And yet how unconcern'd we go
Upon the brink of death!

7 Waken, O Lord, our drowsy sense,
To walk this dang'rous road;
And if our souls are hurried hence,
May they be found with God.

God, Thou hast been our refuge and dwelling place in all generations; before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. And a thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night. But as for man, his days are as grass; as a flower of the

field so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof knoweth it no more.

We appear before Thee, to close in thy presence, another of the revolutions of our fleeting existence; earnestly praying, that the season may not pass away, without suitable and serious reflections. O, let us not imagine—in spite of scripture, and observation, and reason, and feeling, that we have many of these periods left to notice; but say with Job, when a few years are come, I shall go the way whence I shall not return. It may be only a few months, or weeks, or days,—or hours,—for we know not at what *hour* the Son of man cometh. But we know that our life is a vapour, that approacheth for a little time, and then vanisheth away; we know the frailty of our frame: and the numberless diseases and disasters to which we are exposed—so teach us to number our days, that we may apply our hearts unto wisdom.

What numbers of our fellow-creatures, and many of them much more likely to have continued than their survivors, have, during the past year, been carried down to their long home—but we have been preserved; and are living to praise Thee this day. Blessed be the God of salvation, to whom belong the issues from death, that we are yet in

the regions of hope, that we have yet an accepted time, and a day of salvation; and that our opportunity of doing good, as well as of gaining good, are still prolonged. Yet are they all diminished by another irreparable loss; and the reduced remainder, with every trembling uncertainty attached to it, calls upon us to say with growing seriousness and zeal, I must work the works of him that sent me while it is day, the night cometh wherein no man can work.

Thou hast commanded us to remember all the way, which Thou hast led us in the wilderness. The scene of our journeyings has indeed been a wilderness; but the hand that has conducted us is divine; and a thousand privileges, not derivable from our condition, have been experienced in it.

Thou hast corrected us, but it is of the Lord's mercies we are not consumed.

We have had our afflictions, but how few have they been in number; how short in continuance; how alleviated in degree; how merciful in design; how instructive and useful in their results.

With regard to our severest exercises, we are compelled to acknowledge, Thou hast not dealt with us after our sins, neither hast Thou rewarded us according to our iniquities. It is good for me that I have been afflicted.

But O, what a series of bounties and blessings, present themselves to our minds, when we look back upon the year through which we have passed: and to what, but to thine unmerited goodness in the Son of thy love, are we indebted for all. Health, strength, food, raiment, residence, friends, relations, comfort, pleasure, hope, usefulness,—all our benefits have dropped from thy gracious hand: and there has not been a day, or an hour, or a moment, but has published thy kindness and thy care.

Especially would we acknowledge thy goodness in continuing to us the means of grace. Whatever has been denied us, we have had the provisions of thy house. The toils and trials of the week, have been refreshed and relieved by the delights of the Sabbath. Our eyes have seen our teachers. Our ears have heard the joyful sound of the gospel; and our hearts have often said, Lord, it is good for us to be here.

And O, that every moment of the past year could, if called upon—and it will be called upon, bear witness to our gratitude, love and obedience. O, that it was not in its power to convict us, of the most unworthy requitals of thy goodness. To Thee, O Lord, belong glory and honour, but to us shame and confusion of face. O, who can under-

stand his errors. O, how many duties have we neglected or improperly performed. How little have we redeemed our time; or improved our talents. How little have we been alive to thy glory, or sought, or even seized, when presented, opportunities of serving our generation. How unprofited have we been under the richest means of religious prosperity—and, when for the time we ought to be able to teach others, we have need to be again taught ourselves, what are the first principles of the oracles of God.

God be merciful to us sinners. Pardon our iniquity, for it is great. Cleanse us from all unrighteousness: and work in us to will and to do of thy good pleasure. Let us not carry one of our old sins with us into the new year—unforgiven—unrepented of—unbewailed—unabhorred. With a new portion of time, may we have new hearts; and become new creatures.

If this year we should die—and in the midst of life we are in death, may death be our eternal gain: and if our days are prolonged, may we walk before the Lord in the land of the living, and shew forth all thy praise. The number of our months is with Thee. In thy hand our breath is, and thine are all our ways. Prepare us for all: and be with us in all: and bring us safely

through all, into the rest that remains for thy people; for the sake of our Lord and Saviour; in whose words we call Thee, Our Father, &c.—Amen.

Morning devotions for the New Year.

HYMN 74. L. M.—*Brewer.*

1.

BLEST be th' Eternal, Infinite!
Whose skill conducts this rolling sphere;
Who rules our day, who guards our night,
And guides the swift revolving year!

2.

Our race are falling ev'ry hour,
While we, distinguish'd, yet appear;
'Tis of thy matchless love and pow'r,
That we are spar'd another year.

3.

O! for a sweet refreshing time;—
Father! thy children wish Thee near:
Come, and our joys shall be sublime,
While we begin another year.

4.

Now may thy Spirit's love reveal,
And make our heav'nly prospects clear:
Our int'rest in them may we feel,
While we pass on from year to year.

5.

May that good Spirit be our guide,
During our stay as pilgrims here;
Nor let us from our God back-slide,
As we we have done the former year.]

6.

Strengthen our faith, increase our love,
Fill us with godly filial fear;
And to thy waiting children prove
Thy grace thro' ev'ry fleeting year.

7.

[This truth impress on ev'ry soul,
That vast eternity is near; [roll,
That time's swifts moments onward
To bring the last—the closing year.

8.

When nature in a blaze shall die,
Or death conclude our being here;
Then to our Jesus may we fly,
To spend a never-ending year!]

Of old hast Thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and thy years shall have no end. Through all the successions of time, which with us constitute the past, the present, and the future, I AM is thy name, and this is thy memorial

in all generations. We desire, O God, with the profoundest reverence to contemplate the eternity of thy nature. May our minds be filled with elevation and grandeur, at the thought of a Being, with whom one day is as a thousand years, and a thousand years as one day; a Being, who amidst all the revolutions of empire, and the lapse of worlds, feels no variableness or shadow of turning. How glorious, with immortality attached to them, are all thy attributes; and how secure are the hopes and happiness of all those, who know thy name and put their trust in Thee.

May we rejoice, that while men die, the Lord liveth; that while all creatures are found broken reeds and broken cisterns, he is the Rock of Ages, and the Fountain of living waters. O, that we may turn away our hearts from vanity; and among all the dissatisfactions and uncertainties of the present state, look after an interest in that everlasting covenant, which is ordered in all things and sure. May we seek after a union with thyself, as the strength of our heart, and our portion forever, and be partakers ourselves of the immutability we adore; for Thou hast assured us, that while the world passeth away, and the lusts thereof, he that doeth the will of God, abideth forever.

We thank Thee, that Thou hast revealed to us the way in which a fallen, and perishing sinner can be united to thyself; and that Jesus is the way, the truth, and the life. In his name we come; O, receive us graciously; justify us freely from all things; renew us in the spirit of our minds; and bless us with all spiritual blessings in heavenly places in Christ.

By the lapse of our days, and weeks, and years, which we are called upon so often to remark, may we be reminded how short our life is, and how soon we shall close our eyes on every prospect below the sun; and, O, suffer us not to neglect the claim of eternity, in the pursuit of the trifles of time; but knowing how frail we are, may we be wise enough to choose the good part which shall not be taken away from us; and before we leave the present evil world, may we secure an inheritance in another and a better. May thoughts of death and eternity so impress our minds, as to put seriousness in our prayers, and vigour in our resolutions; may they loosen us from an undue attachment to things seen and temporal; so that we may weep as though we wept not; and rejoice as if we rejoiced not.

And remembering that the present life, so short, so uncertain—and so

much of which is already vanished, is the only opportunity we shall ever have for usefulness, may we be concerned, with holy avarice, to redeem the time. May we be alive and awake, at every call of charity and piety. May we feed the hungry, and clothe the naked; may we instruct the ignorant; reclaim the vicious; forgive the offending; diffuse the gospel; and consider one another, to provoke one another unto love and good works, not forsaking the assembling ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching.

As we have entered on a new period of life, may we faithfully examine ourselves, to see what has been amiss, in our former temper and conduct; and in thy strength, may we resolve to correct it. And may we inquire for the future—with a full determination to reduce our knowledge to practice, Lord, what wilt Thou have me to do?

Prepare us for all the duties of the ensuing year. All the wisdom and strength, necessary for the performance of them, must come from thyself; may we, therefore, live a life of self-distrust, of divine dependence, and of prayer; may we ask and receive, that our joy may be full; may we live in the spirit and walk in the spirit.

If we are indulged with prosperity, O, let not our prosperity destroy us, or injure us. If we are exercised with adversity, suffer us not to sink in the hour of trouble, or sin against God. May we know how to be abased, without despondence; and to abound without pride. If our relative comforts are continued to us, may we love them without idolatry, and hold them at thy disposal; and if they are recalled from us, may we be enabled to say, the Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.

Fit us for all events. We know not what a day may bring forth; but we encourage ourselves in the Lord our God, and go forward. Nothing can befall us by chance. Thou hast been thus far our helper; Thou hast promised to be with us in every condition; Thou hast engaged to make all things work together for good; all thy ways are mercy and truth. May we, therefore, be careful for nothing, but in every thing by prayer and supplication with thanksgiving, may we make known our requests unto God; and may the peace of God that passeth all understanding, keep our hearts and minds, through Christ Jesus.

Bless, O, bless the young; may each of them, this day, hear Thee, saying,

my son give me thy heart; and, from this time, may they cry unto Thee, as the guide of their youth. Regard those who have reached the years, wherein they say, we have no pleasure in them. If old in sin, may they be urged to embrace, before it be forever too late, the things that belong to their peace; and if old in grace, uphold them with thy free Spirit, and help them to remember, that now is their salvation nearer than when they believed.

Bless all the dear connexions attached to us by nature, friendship or religion. Grace be to them; and peace be multiplied.

Let our country share thy protection and smiles. Bless our rulers and magistrates.

Bless all our churches and congregations. Bless all thy ministers; may thine ordinances in their hand be enlivening and refreshing, and thy word effectual, to wound and to heal.

May this be a year remarkable for the conversion of souls, and the extension of the gospel. Bless all missionary societies; and let the circling months see the banners of the Redeemer carried forward; till all nations are subdued to the obedience of faith. Our Father, &c.—Amen.

*Morning devotions for good Friday.**

HYMN 75. 8. 8. 7. 8. 8. 7.—*Lena.*

1 SEE the Lord of glory dying,
See him gasping, hear him crying,
See his burthen'd bosom heave;
Look, ye sinners, ye that hung him,
Look, how deep your sins have stung him,
Dying sinners, look and live.

2 See the rocks and mountains shaking,
Earth unto her centre quaking,
Nature's groans awake the dead;
Look on Phœbus, struck with wonder,
While the peals of legal thunder
Smite the blest Redeemer's head:

3 Heaven's bright melodious legions,
Chanting to the tuneful regions,
Cease to trill the quivering string:
Songs seraphic all suspended,
Till the mighty war is ended
By the all-victorious King:

4 Hell, and all the powers infernal,
Vanquish'd by the King eternal,
When he pour'd the vital flood!
By his groans, which shook creation,
Lo! we found the proclamation,
"Peace and pardon through his blood."

* A day set apart by the church to commemorate our Saviour's sufferings and death.

5 Shout, ye saints, with admiration;
Fill with songs the wide creation,
Since he's risen from the grave:
Shout with joy and acclamation,
To the Rock of your salvation,
Who alone hath power to save.

6 Bear with patience tribulation,
Overcoming all temptation,
'Till the glorious jubilee;
Soon he'll come, with bursts of thunder,
Then shall we adore and wonder,
Singing on the highest key.

7 See the blissful scene before us;
Join the universal chorus;
Bid the flowing numbers rise!
Songs immortal sweetly sounding,
Notes angelic loud rebounding,
Trembling round the vocal skies.

O, Thou King eternal, immortal, and invisible. Though Thou art past finding out unto perfection, we rejoice that we are not called to worship an unknown God. Thou hast not left thyself without witness. We bless Thee for the revelation Thou hast given us; and that in thy word we can view Thee, as the Father of mercies, and the God of all grace. All thy works and thy ways correspond with the name Thou hast assumed, and demand and justify our confidence in Thee. We praise Thee

for the displays of thy goodness in the productions of nature, and the bounties of thy providence: but above all, for thine inestimable love, in the redemption of the world, by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

Herein Thou hast commended thy love to us; in that while we were yet sinners, Christ died for us.

We find ourselves this morning at the foot of the cross, where angels are desiring to look into these things—and if they who need no repentance, study the sufferings of Christ, and the glory that should follow, O, how much more should we, to whom they are not only true, and wonderful, and sublime, but all-important, and infinitely interesting. Help us, O Lord, to turn aside and see this great sight; and not suffer a dying Saviour to address us in vain —Is it nothing to you, all ye that pass by? Behold and see, if ever there was sorrow like unto my sorrow.

Here may we see the value of our souls, in the price paid for their deliverance: and instead of neglecting them, or exposing them, for the vanities of time and sense: may we regard them, according to the estimation in which they where holden by him, who gave his life a ransom for many. Here, may we contemplate the evil of sin, and ab-

hor it here, look upon him whom we have pierced, and mourn for him. Yet remembering that he was not only slain by us, but for us: may we rejoice in our tears: and by believing enter into rest.

With humble and holy confidence may we be enabled to say, surely, he hath borne our griefs, and carried our sorrows: the chastisement of our peace was upon him, and by his stripes we are healed.

May we never degrade his death by fearing that it will not be available for guilt, so great and aggravated as ours, even if we depend upon it, and plead it before God: but be fully persuaded, that his blood cleanseth from all sin: and that by the offering up of himself, he hath perfected forever them that are sanctified.

Yet O God, never suffer us to sin that grace may abound. May we never crucify the Saviour afresh and put him to an open shame. May he never be wounded in the house of his professing friends. Rather may we live only and wholly for him, who died for us; and adorn the doctrine of God our Saviour, in all things.

May our old man be crucified with him: and the body of sin be destroyed, that henceforth we may not serve sin. May we be planted together in the like-

ness of his death. As he suffered for us, leaving us an example, that we should follow his steps; may we learn of him, submission and meekness, and forgiveness of injuries; when reviled, may we revile not again; when suffering, may we threaten not, but commit ourselves to him that judgeth righteously.

Like him in all the afflictions of life, may we look to the hand that prepares and presents them; and say, the cup which my Father hath given me, shall I not drink it!

Whatever be the cross we are required to bear, may we look before us, and see him carrying a much heavier; carrying it for us: and carrying it without a murmur—

Then let our pains be all forgot,
Our hearts no more repine—
Our sufferings are not worth a thought,
When Lord compared with thine.

Convert and pardon all those, who by their lives or doctrine, are the enemies of the cross of Christ. Have mercy upon the descendants of those who shed his blood: and let his dying prayer be answered, Father, forgive them, for they know not what they do.

As Thou hast made his soul an offering for sin, may he see his seed, and prolong his days, and the pleasure of

the Lord prosper in his hand. May he see of the travail of his soul and be satisfied: and by his knowledge may he justify many, having borne their iniquities.

Yea, having been lifted up from the earth, may he draw all men unto him; may all kings fall down before him, and all nations serve him; and in all the earth which he has purchased with his blood, may there be one Lord, and his name one.

And when he, who made himself of no reputation, took upon him the form of a servant, and became obedient unto death, even the death of the cross, shall come in his glory, with all the holy angels, may we be enabled to say, even so, come Lord Jesus; and unite with those, who will be eternally employed in saying—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and to his Father, be glory and dominion forever and ever.—Amen.

Evening devotions for Good Friday.

HYMN 76. L. M.—*Kingsbridge.*

1 'TIS finish'd, the Redeemer cries;
Then lowly bows his fainting head:
And soon th' expiring sacrifice
Sinks to the regions of the dead.

2 'Tis done—the mighty work is done!
For men or angels much too great;
Which none but God's eternal Son,
Or would attempt, or could complete.

3 'Tis done—old things are past away,
And a new state of things begun;
A kingdom which shall ne'er decay,
But shall outlast the circling sun.

4 A new account of time begins;
Now our dear Lord resumes his breath,
Charg'd with our sorrows and our sins;
Our lives to ransom by his death.

5 Once he was dead, but now he reigns,
He lives, he lives, he lives again:
Let's tell our joys in pious strains,
And spread the glory of thy name.

O Thou, whose name alone is Jehovah, the Most High over all the earth; we desire to adore thy perfections, and to admire thy works, which are sought out of all them that have pleasure therein.

Thou art the only wise God. Thy power is Almighty. Whither can we go from thy presence, or whither can we flee from thy Spirit? Thou art holy in all thy ways. And such is thy purity, that even the heavens are not clean in thy sight.

How shall we come before the Lord,

or bow before the high God? We have no offering of our own to bring. No man can redeem his brother, or give to God a ransom for him. The blood of bulls and of goats could not take away sin. The law itself made nothing perfect—but the bringing in of a better hope did, by the which we draw nigh to God.

Yes, blessed be thy name, Thou hast shown us what is good; and we behold the Lamb of God, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Here a foundation is laid for our hope, in connexion with the highest glory of all thy perfections; and we rejoice to think, that while pleading for salvation by the blood of the cross, we ask Thee not to deny thyself, or to trample on thy holy law; for here, thy law is magnified and made honourable; here, all thy attributes are developed and harmonized; mercy and truth meet together; righteousness and peace kiss each other.

Here, weary and heavy laden, may we come for relief, and find rest unto our souls. May we take fresh views of this adorable sacrifice, under a sense of our constant unworthiness and desert; and in all our approaches to Thee, may we have boldness and access with confidence, by the faith of him.

May we not only rely upon his cross,

but glory in it. Yea, may we join in God through our Lord Jesus Christ, by whom we have now received the atonement. And may we be able, individually, to say, I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

We are thankful, that as he atoned for our guilt, so he procured for us the grace of life, that the blessing of Abraham might come upon the Gentiles, and that he might receive the promise of the Spirit through faith. May we never separate the pardon and sanctification which Thou hast joined together. May we prove, that he gave himself—not only for our sins, but that he might deliver us from the present evil world; yea, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

And, O, that in every future moment of our existence, we may be constrained to live, not to ourselves, but to him that died for us, and rose again. As he so loved us, may we also love one another: and never deem any thing too great to do, or to suffer, while endeavouring to seek and to save that which is lost.

May the hearts which are too hard to be broken by terror, be melted by love, and gained by confidence. May none of those who are desirous of returning to Thee, be discouraged by a fear of rejection: but calling to remembrance and belief, the infinite proof which Thou hast already exhibited of thy benevolence, thus judge—He that spared not his own Son, but delivered him up for us all, how shall he not, with him, freely give us all things.

Smile upon our country. Let all the churches of the faithful, be edified and multiplied. Bless all the ministers of the everlasting gospel; and may they increasingly determine to know nothing, save Jesus Christ, and him crucified.

Increase the number of those who love his salvation; and as he gave himself a ransom for all, may it be testified in due time, that he may have the heathen for his inheritance, and the uttermost parts of the earth for his possession; and reign King of kings, and Lord of lords.

In his words we conclude our devotions. Our Father, which art, &c.—Amen.

*Morning devotions for Easter Sunday.**

HYMN 77. L. M.—*Litchfield.*

1 OUR Lord is risen from the dead,
Our Jesus is gone up on high;
The pow'rs of hell are captive led,
Dragg'd to the portals of the sky.

2 There his triumphal chariots waits,
And angels chant; the solemn lay;
"Lift up your heads, ye heav'nly gates,
Ye everlasting doors, give way!"

3 Loose all your bars of massy light,
And wide unfold the radiant scene:
He claims those mansions as his right,
Receive the King of glory in.

4 "Who is the King of glory, who?"
The Lord that all his foes o'ercame,
The world, sin, death, and hell o'er-
threw,
And Jesus is the conq'ror's name.

5 Lo! his triumphant chariot waits,
And angels chant the solemn lay,
"Lift up your heads, ye heav'nly gates,
Ye everlasting doors, give way!"

6 "Who is the the king of glory, who?"
The Lord of boundless pow'r possest;
The King of saints, and angels too,
God over all, forever blest.

* A day set apart by the church to commemorate our Saviour's resurrection.

When we consider the heavens the work of thy fingers, the moon and the stars which Thou hast ordained; Lord what is man, that thou art mindful of him, or the son of man that thou visitest him. We are not worthy of an audience at thy footstool—we are not worthy of the least of all thy mercies—our sins have even called aloud for vengeance.

But thou hast not executed upon us the fierceness of thy anger—because Thou art good as well as great; and thy goodness constitutes thy greatness. Thou hast turned our very fall into an occasion of improving our condition, by advancing us to the possession of more and greater blessings than we originally enjoyed; so that we not only have life, but have it more abundantly.

For this purpose the Son of thy love was manifested; and in the fulness of time, we behold him assuming our nature, and coming into our world, not to be ministered unto, but to minister and to give his life a ransom for many. We rejoice to see, in his release from the prison of the grave, the evidence of the all-sufficiency and acceptation he offered on the cross. O help us to consider him as a risen Saviour; and may we feel the power of his resurrection, in establishing our faith, enlivening our hope, and securing our sancti-

fication. May we not only believe his resurrection, but partake of it, and resemble it, that like as Christ was raised from the dead by the glory of the Father, even so, we also might walk in newness of life; reckoning ourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

And if risen with Christ, may we give evidence of it, and act becoming it, in seeking those things that are above.

May we never leave our spiritual and everlasting condition, undecided and unknown; may we never be satisfied, till we are able to say, Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for us.

In all our difficulties and dangers, may we rejoice that he who was dead, is alive again, to plead for us, to defend us, and to supply us, and has the keys of hell and of death.

In all the afflictions of life, in the decay of nature, and when looking into the horrors of the grave, may we with humble and holy confidence be able to say, that I know my Redeemer liveth,

and shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God.

Are we called to mourn over the loss of our dear and pious connexions? Let us not sorrow as those who have no hope; but comfort one another with these words—That Jesus died and rose again, and them that sleep in Jesus will God bring with him.

We glory in the victory which our risen Saviour has obtained, not only over death and the grave, but the powers of darkness; we rejoice that he has set judgment in the earth, and that the isles are waiting for his law; that his word is translating into every language, and his servants entering every clime. We hail what he has done as a pledge of his universal triumph. And though we yet see not all things actually put under him, we see him, for the suffering of death, crowned with glory and honour; and in possession of all the resources, necessary to accomplish the benevolent designs of his heart; and he must reign till all his enemies are under his foot-stool.

Through him, as the once suffering, but now exalted Saviour, we address Thee, as our Father, &c.—Amen.

Evening devotions for Easter Sunday.

HYMN 78. L. M.—*Park Street.*

1 I KNOW that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, he lives, who once was dead,
He lives my everlasting head!

2 He lives triumphant from the grave,
He lives eternally to save;
He lives all glorious in the sky,
He lives exalted there on high.

3 He lives to bless me with his love,
He lives to plead for me above;
He lives my hungry soul to feed,
He lives to help in time of need.

4 He lives to grant me fresh supply,
He lives to guide me with his eye;
He lives to comfort me when faint,
He lives to hear my soul's complaint.

5 He lives to silence all my fears,
He lives to stoop and wipe my tears;
He lives to calm my troubled heart,
He lives all blessings to impart.

6 He lives my kind, wise, heav'nly friend,
He lives and loves me to the end;
He lives, and while he lives, I'll sing,
He lives my prophet, priest and king.

7 He lives, and grants me daily breath,
He lives, and I shall conquer death;
He lives my mansion to prepare,
He lives to bring me safely there.

8 He lives, all glory to his name!
He lives, my Jesus, still the same;
O the sweet joy this sentence gives,
I know that my Redeemer lives!

O, Thou ever blessed God, we rejoice to think, Thou hast determined to get thyself honour, in this apostate part of thy empire; not by the merited infliction of thy justice, but the displays of thy goodness. For Thou hast said, mercy shall be built up forever, a monument higher than the heavens, more durable than eternity, and inscribed to the praise of the glory of thy grace, wherein Thou hast made us accepted in the beloved.

We bless Thee, for the appointment and revelation of the one only Mediator between Thee and us; by whose death sinners are reconciled, and by whose life they are saved. Thou hast laid on him the iniquity of us all. Surely he hath borne our griefs, and carried our sorrows; the chastisement of our peace was upon him, and with his stripes we are healed.

Establish in our minds a full persuasion, that he was delivered for our of-

fences, and raised again for our justification; and may we above all things, be concerned to know not only that he is risen again, but that we are quickened together with Christ, and raised up, and made to sit with him in heavenly places. May we hold communion with him, as a living and reigning Saviour; ably to carry on our cause, and save unto the uttermost, all that come unto God by him.

Is he not head over all things unto his body the church? Is he not exalted to be a Prince and a Saviour? Has he not assured us, that because he lives, we shall live also? May we view him as the first fruits of them that sleep; and believe, that as in Adam all died, even so in Christ shall all be made alive. May we view his resurrection, not only as the pledge, but the model of our own; knowing that he shall not only change our vile body, but fashion it like his own glorious body, according to the working, whereby he is able to subdue all things unto himself.

Thou hast appointed a day in which Thou wilt judge the world in righteousness, by that man whom Thou hast ordained: and Thou hast given assurance of it unto all men, in that Thou hast raised him from the dead. O, save us from the wrath of the Lamb. May we tremble at the thought of ap-

pearing before him, if we neglect his salvation, despised his precious blood, and resisted his Holy Spirit.

Let not the head stone of the corner, be a stone of stumbling and a rock of offence; but as he is chosen of God, and precious, may he be precious to us. And while he is living for us in heaven, may we be living for him on earth. May we esteem it our highest honour to be like him; and feel it our greatest pleasure to serve him.

And let all those of the house of Israel know assuredly, that Thou hast made the same Jesus whom their fathers crucified both Lord and Christ. May the veil be taken from their heart; and may they behold, as in a glass, his glory.

As a nation be merciful unto us, and bless us. May this Christian country be a country of Christians: and let all who name the name of Christ, depart from iniquity.

Bless all those who preach Jesus and the resurrection. May they preach with the Holy Ghost sent down from heaven. May their sound go into all the earth; and their words unto the end of the world.

As yet, after all that we have read, and heard, and experienced, we know but little of the value of the gospel; but we know enough to induce us to be

thankful for our religious advantages; to sympathize with those who are without Christ; and to pray, that in him all the families of the earth may be blessed, and all generations call him blessed.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever.—Amen.

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*Morning devotions for Whitsunday.**

HYMN 79. L. M.—*German Air.*

1.

DEAR Lord, and shall thy Spirit rest
In such a wretched heart as mine?
Unworthy dwelling! glorious Guest!
Favour astonishing, divine!

2.

When sin prevails, and gloomy fear,
And hope almost expires in night,
Lord, can thy Spirit then be here,
Great spring of comfort, life and light?

* A festival observed in remembrance of the descent of the Holy Ghost upon the apostles.—*Acts* ii. 3.

3.

Sure the blest Comforter is nigh;
'Tis he sustains my fainting heart;
Else would my hopes forever die,
And ev'ry cheering ray depart.

4.

When some kind promise glads my soul,
Do I not find his healing voice
The tempest of my fears controul,
And bid my drooping pow'rs rejoice?

5.

Whene'er to call the Saviour mine,
With ardent wish my heart aspires;
Can it be less than pow'r divine,
Which animates these strong desires?

6.

What less than thine Almighty word
Can raise my heart from earth and dust;
And bid me cleave to Thee, my Lord,
My life, my treasure, and my trust?

7.

And when my cheerful hope can say,
"I love my God, and trust his grace;"
Lord, is it not thy blissful ray, [peace?
Which brings this dawn of sacred

8.

Let thy kind Spirit in my heart,
Forever dwell, O God of love,
And light and heav'nly peace impart,
Sweet earnest of the joys above.

O God, Thou hast established thy

throne in the heavens, and thy kingdom ruleth over all; and all nations before Thee are as nothing. Yet, blessed be thy name, it is only in comparison with thy infinite greatness, that they are nothing—not in reference to thy condescension, and kindness, and care. Even as individuals we have been the charge of thy providence; goodness and mercy have always attended us; and having obtained help of Thee, we continue to this day. Thou hast been mindful of our souls as well as of our bodies; yea, Thou wast pleased to form a purpose of grace in our favour; and devise means the most glorious, to deliver us from the degradation, and misery, and perdition of sin; and to make us partakers of the hope of eternal life.

We bless Thee for the dispensation of religion, under which it is our exalted privilege to live. How superior are our advantages, to those enjoyed by many of thy people in earlier ages. The law was given by Moses, but grace and truth came by Jesus Christ. Prophets and righteous men desired to see the things which we see, and did not see them; and to hear the things which we hear, and did not hear them; but blessed are our eyes for they see, and our ears for they hear. Instead of a a portion of revelation, we have the

sacred scriptures complete. Instead of the blackness, and darkness, and tempest of Sinai, we have the milder glories, and the small still voice of Zion. We have not received the spirit of bondage again to fear; but the spirit of adoption, whereby we cry, Abba, Father.

We praise Thee for the establishment of the glorious gospel, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will. We rejoice, that though his supernatural agency has ceased, with its necessity, the ministry of the Spirit continues, and that his saving influences are confined to no period of the church. All that have been enlightened and renewed since the fall, have been the subjects of his operation; and with Thee is the residue of the Spirit.

We rejoice, that as there is no blessing we so much need, so there is no blessing we are so much encouraged to implore: for thy truth has said—if ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give his Holy Spirit unto them that ask him.

O Thou God of all grace, fulfil the word unto thy servants, upon which Thou hast caused us to hope. Impart unto us thy Holy Spirit, to open the eyes of our understanding, to sanctify our affections, to comfort our hearts, to glorify Christ, by taking of the things of Christ, and showing them to us.

May we never commit the sin against the Holy Ghost. Never quench the Spirit. Never resist the Holy Ghost. Never grieve the Holy Spirit. But may we pray in the Holy Ghost; and worship God in the Spirit; and be lead by the Spirit; and be filled with the Spirit.

May we always view the commands in connexion with thy promises; our duties and trials in connection with our resources. Great is our work; great is our warfare; and far greater than we ever yet felt it to be, is our weakness. But our sufficiency is of God; and Thou hast said, I will never leave thee, nor forsake thee—not by might nor by power, but by my Spirit saith the Lord.

Let the goings of our God and our King, be seen in the sanctuary; and when thy truth is dispensed, let it come to those who hear it, not in word only, but in power, and in the Holy Ghost, and with much assurance.

And bless, not only the gates of Zion, but all the dwelling places of Jacob.

May every family contain a church in the house. Pour thy blessing upon our seed, and thy Spirit upon our offspring; and may the rising race grow up, the ornaments, examples and benefactors of their day and generation.

To Thee we commend all who have the rule over us; we implore thy favourable regards to the privileged country in which we live. Humble us before Thee for our sins, especially our neglect and abuse of our religious advantages. Withdraw not from us the blessings we have forfeited; and inflict not upon us the judgments we have deserved. But spare us according to the greatness of thy mercy.

And from our land of vision, may the light break forth upon all those who are in darkness, and the region of the shadow of death.

Bless all missionary exertions. Let the various societies employed in this work of faith, and labour of love view each other with pleasure, and rejoice in each other's success; and if not in immediate and personal co-operation, yet in accordance, and tendency, and design, may they stand fast in one spirit, with one mind, striving together for the faith of the gospel. Let those who remain at home hold forth the word of life in their own circles, and be concerned to evangelize the districts

in which they reside. But O, let there not be a deficiency of those, who offer themselves to the help of the Lord, among the heathen, and say, Lord send me. Let it be said, as it was in the beginning of the gospel—the Lord gave the word, great was the company of them that published it.

And be with those that are already engaged. We know that Paul can only plant, and Apollos water; but Thou canst give the increase.

Pour thy spirit from on high, and the wilderness shall become a fruitful field. Our Father, &c.—Amen.

HYMN 80. P. M.—*Ganges.*

1.

When the blest day of Pentecost
Was fully come; the Holy Ghost
  Descended from above,
Sent by the Father and the Son:
The Sender and the Sent are one,
  The Lord of life and love.

2.

But were the first disciples blest
With heav'nly gifts? And shall the rest
  Be pass'd unheeded by?
What? has the Holy Ghost forgot
To quicken souls, that Christ has bought;
  And let them lifeless lie?

3.

No, Thou Almighty Paraclete!
Thou shed'st thy heav'nly influ'nce yet;
Thou visit'st sinners still:
Thy breath of life, thy quick'ning flame,
Thy pow'r, the Godhead, still the same,
We own, because we feel.

Evening devotions for Whitsunday.

HYMN 81. P. M. 6, 7.—*Romaint.*

1 FROM Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

2 What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.

3 Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

Salvation! O Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learn'd Messiah's name.

4 Waft, waft, ye winds, his story,
And you, ye waters, roll
Till, like a sea of glory,
It spreads from pole to pole,
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

O, Thou Author of peace, and lover of concord, in knowledge of whom standeth our eternal life; and whose service is perfect freedom; cleanse the thoughts of our hearts, by the inspiration of thy Holy Spirit; and give us grace, whereby we may serve Thee acceptably, with reverence, and with godly fear.

We adore Thee as the Creator of all things, visible and invisible. Thou art the Maker of our earth; and Thou art the Maker of man upon it: and Thou madest man upright, in the possession of thy image, and the enjoyment of thy presence. But man being in honour, abode not. Our first father sinned; and we have borne his iniquity. We have gone astray from the womb; and in numberless instances, have evinced

ourselves to be the degenerate offspring of a fallen original—and there is no health in us. As transgressors of thy law, we are under the curse; and did our deliverance depend upon ourselves, we must lie down in endless despair. We admit, in all its extent, the testimony of thy word against us; but admire with gratitude the developement of a plan of mercy and grace, divinely appropriate to all our wants and woes, and uniting the highest display of thy glory, with the salvation of sinners.

Adored be the benevolence that led the Son of thy love, before the foundation of the world, to say, Lo! I come to do thy will, O God; thy law is within my heart. Blessed be the day when the angels saw him who was rich, for our sakes becoming poor, that we through his poverty might be rich. Blessed be the hour, when the Prince of Life bore our sins in his own body on the tree; and having obtained eternal redemption for us, ascended up on high, leading captivity captive, and receiving gifts for men, even the rebellious also, that the Lord God might dwell among them. We rejoice that Christianity was originally preached, with the Holy Ghost sent down from heaven: and in the demonstration of the Spirit, was so firmly established, that the

gates of hell can never prevail against it. We praise Thee, that the son of righteousness, in the knowledge of the gospel, has risen with healing under his wings, upon this distinguished land; and said, arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And, O, what reason have we to be thankful, if this gospel has come to us, not in word only, but in power, and in the Holy Ghost, and in much assurance.

For we bless Thee, that though miracles have ceased, yet thy Spirit is insured to thy people to the end of the world, as the source of light and life, and peace and joy; giving testimony to the word of thy grace; and working in the souls of men, to will and to do of thy good pleasure.

O, Thou Author of all good, save us, we beseech Thee, by the washing of regeneration, and the renewing of the Holy Ghost. May we be found in the number of those, who are born of the Spirit; and give evidence of it, by our walking after the Spirit, and our minding the things of the Spirit. Instead of judging ourselves by dreams, fancies and impressions, may we prove what is acceptable unto the Lord; and remember, that the fruit of the Spirit, is in all goodness, and righteousness, and truth.

We desire, O God, to acknowledge our entire dependance on Thee.—Whatever time we have engaged in thy service, we are still in the body, and feel our need of the continuance of those counsels, supports and consolations, which have ever been afforded us. Cast us not away from thy presence, and take not thy Holy Spirit from us.

In all the dangers to which we are exposed, uphold us by thy free Spirit; and may we not think it enough to be preserved from falling; but may we go forward, and be always abounding in the work of the Lord. Strengthen us with might by thy Spirit in the inner man, for every purpose of the Christian life; and may we be satisfied with no attainment, till we are filled with all the fulness of God.

Awaken the careless; convince of their error and guilt all those who deny or vilify the work of thy grace; and plant in their consciences the conviction, that if any man have not the Spirit of Christ, he is none of his.

Pour the spirit of grace and of supplication upon all our congregations. Bless the ministry of the gospel, and make it the ministration of the Spirit, and the power of God to salvation to every one that believeth.

But how can they believe in him of whom they have not heard? And how

can they hear without a preacher? How many are there, who, by the wretchedness of their condition, if not by their actual desire, are saying, come over and help us.

Hast thou not commanded us to pray, that thy kingdom may come? Hast not Thou promised; that the earth shall be full of the knowledge of the Lord, as the waters cover the seas?

May we encourage our expectation, by reviewing what Thou hast already accomplished; and remembering, that Thou art a God of truth, and—the Almighty. May we, therefore, realize in our minds, the delightful period, when the heathen shall cast their idols to the moles and to the bats; when Mahometanism and anti-Christ shall perish; when the Jews shall look upon him whom they have pierced, and mourn; and among protestants, every plant which our heavenly Father hath not planted, shall be rooted up.

But why are thy chariot wheels so long in coming? Why does the whole creation groan and travail in pain together until now? How many would say, Lord, now lettest Thou thy servant depart in peace, according to thy word—could their eyes see thy salvation, which Thou hast prepared before the face of all people; a light to lighten

the Gentiles, and the glory of thy people Israel.

While using the means may we trust in thy wisdom, as well as thy faithfulness; and hear the voice saying, I the Lord will hasten it—in his time.

And to God, the Father, the Word, and the Holy Ghost, be ascribed the kingdom, power and glory, both now and forever.—Amen.

Evening devotions after a Funeral.

HYMN 82. C. P. M.—*Reflection.*

1 MY days, my weeks, my months, my years,
Fly rapid as the whirling spheres,
Around the steady pole;
Time, like the tide its motion keeps,
And I must launch thro' boundless deeps,
Where endless ages roll.

2 The grave is near the cradle seen,
How swift the moments pass between!
And whisper as they fly—
Unthinking man, remember this,
Thou, midst thy sublunary bliss,
Must groan, and gasp, and die!

3 My soul attend the solemn call,
Thine earthly tent must quickly fall,
And thou must take thy flight,

Beyond the vast ethereal blue,
To love and sing as angels do,
Or sink in endless night.

4 Long ere the sun has run his round,
I may be buried under ground,
And there in silence rot;
Alas! one hour may close the scene,
And ere twelve months shall intervene
My name be quite forgot.

5 But shall my soul be then extinct,
And cease to be, or cease to think?
It cannot, cannot be:
Thou! my immortal, cannot die,
What wilt thou do, or whither fly,
When death shall set thee free?

6 Will mercy then its arms extend?
Will Jesus be thy guardian friend?
And heaven thy dwelling-place!
Or shall insulting fiends appear,
To drag thee down to black despair,
Beyond the reach of grace?

O Thou Father of mercies, and God of all comfort. Thou hast often invited us to thyself, by a profession of kindness; and it manifests our depravity, that we think of Thee so little in the hour of ease and prosperity. But we are now before Thee, in affliction and distress. Yet we rejoice to know, that Thou art a very present, and an all-sufficient help in trouble

Thou takest away and who can hinder Thee, or to say unto Thee, What dost Thou? Thou hast a right to do what Thou wilt with thine own. Thou art a sovereign, and the reasons of thy conduct are often far above, out of our sight; but thy work is perfect, thy ways are judgment. All thy dispensations are wise, and righteous, and kind —kind, even when they seem to be severe.

May we hear thy voice in thy rod, as well as in thy word: and gathering from the corrections with which we are exercised, the peaceable fruit of righteousness, be able to acknowledge, with all our suffering brethren before us, It is good for us that we have been afflicted.

It is not the scripture only, that reminds us of our living in a dying world, but all observation, and experience. Man is continually going to his long home, and the mourners daily go about the streets. And we are all accomplishing as an hireling, our day, and in a little time our neighbours, friends and relations, will seek us—and we shall not be. Our days are swifter than a weaver's shuttle, and are spent without hope. Thou hast made our days as a hand's breadth, and our age is as nothing before Thee: verily, every man at his best state is altogether van-

ity. For our days are not only few, but full of evil. Anxieties perplex us; dangers alarm us; infirmities oppress us; disappointments afflict us; losses impoverish us—we are consumed by thine anger, and by thy wrath are we troubled—O, shut not thy merciful ear from our prayers; but spare us, O Lord, most holy: O God, most mighty: O holy and most merciful Saviour: Thou most worthy Judge eternal, suffer us not, at our last hour, for any bitter pains of death, to fall from Thee.

We acknowledge, O God, with shame and sorrow, that the state of degradation and mortality, in which we groan, was not our original condition. Thou madest man upright; but he sought out many inventions. Our first father sinned, and we have borne his iniquity. By one man, sin entered into the world, and death by sin; and so death hath passed upon all men, for that all have sinned.

We bless Thee, that this is not our final state. By the discoveries of faith, we see new heavens, and a new earth, wherein dwelleth righteousness. We see the spirits of just men made perfect. We see our vile bodies changed, and fashioned like the Saviour's own glorious body; and man, the sinner, raised above the angels who never sinned.

We bless Thee for this purpose of

grace, formed before the world began, and accomplished in the fulness of time, by the Son of thy love, who hath abolished death, and brought life and immortality to light by the gospel: and who among the ravages of the grave, says, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

May it be our immediate and supreme concern to win Christ, and be found in him: knowing that there is no condemnation to them that are in Christ Jesus; and that blessed are the dead that die in the Lord.

So teach us to number our days that we may apply our hearts unto wisdom —that wisdom which will lead us to prefer the soul to the body, and eternity to time; that wisdom which will lead us to secure an interest in a better world, before we are removed from this.

O, let not the trifles of time induce us to neglect the one thing needful. While each of us is compelled to say, I know Thou wilt bring me to death, and to the house appointed for all living, may we be enabled also to say, I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him, against that day.

And, O, let not the solemnities we have this day witnessed, be ever forgotten; for often, our most serious impressions have worn off, and our goodness has been as the morning cloud and early dew, that soon passeth away.

Thou hast permitted death to invade our circle, and hast turned our dwelling into a house of mourning. May we find that it is better to be in the house of mourning, than in the house of mirth. By the sadness of the countenance, may the heart be made better, more serious to reflect, and more softened to take impression.

With the feelings of the creature, may we blend the views and the hopes of the Christian. May we remember that Thou hast bereaved us, not as an aggressor, but as a proprietor; resuming what was lent us for a season, but never ceased to be thine own. May we, therefore, be dumb, and open not our mouth, because Thou hast done it; or if we speak may it be to acknowledge and pray—I know, O Lord, that thy judgments are right, and that Thou in faithfulness hast afflicted me; let thy loving-kindness be for my comfort, according to thy word unto thy servant.

We bless Thee for thy goodness to the deceased, and that we are not called to sorrow, as those who have no hope. We ascribe whatever excellency was

found in them to thy grace; and desire to be followers of them, as far as they also were of Christ.

Forgive us in whatever instances we failed in our duty towards them. Let the prayers they offered for us while on earth be answered; may we hold communion with them in our living Redeemer; and look forward to a period of renewed and improved intercourse, in which we shall be forever with each other, and forever with the Lord.

Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy. The only wise God our Saviour, be glory and majesty, dominion and power, both now and ever—Amen.

HYMN 83. L. M.—*Woodland.*

1 THERE is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distress'd,
A balm for every wounded breast—
'Tis found above—in heaven.

2 There is a soft, a downy bed,
'Tis fair as breath of even;
A couch for weary mortals spread,
Where they may rest the aching head,
And find repose—in heaven.

3 There is a home for weary souls,
By sin and sorrow driven;

When toss'd on life's tempestuous shoals,
Where storms arise, and ocean rolls,
And all is drear—but heaven.

4 There, faith lifts up her cheerful eye,
To brighter prospects given;
And views the tempest passing by,
The evening shadows quickly fly,
And all serene—in heaven.

5 There, fragrant flowers immortal bloom,
And joys supreme are given;
There joys divine disperse the gloom:—
Beyond the confines of the tomb,
Appears the dawn of heaven.

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*Morning devotions for Fast day.**

HYMN 84. C. M.—*Coleshill.*.

1 SEE, gracious Lord, before thy throne,
Thy mourning people bend!
'Tis on thy sov'reign grace alone,
Our humble hopes depend.

2 Tremendous judgments from thy hand
Thy dreadful pow'er display;
Yet mercy spares this guilty land,
And still we live to pray.

* The two following prayers are particularly adapted to a fast appointed on account some of great calamity, but with slight alterations may be used on ordinary fast days.

3 How chang'd, alas! For truths divine
See error, guilt and shame!
What impious numbers, bold in sin,
Disgrace the Christian name.

4 O! turn us, turn us, mighty Lord,
By thy resistless grace;
Then shall our hearts obey thy word,
And humbly seek thy face.

5 Then, should insulting foes invade,
We shall not sink in fear;
Secure of never-failing aid,
Since God, our God, is near.

Holy, holy, holy, is the Lord of hosts, the whole earth is full of thy glory. O for such an impression of thy holiness as Isaiah had, when, penetrated with a sense of his own sin, and the sin of the nation, he exclaimed, Wo is me, for I am a man of unclean lips, and I dwell among a people of unclean lips. Banish all insensibility and indifference from our minds, and unite our hearts to fear thy name.

We lament that the world in which we live, formed to show forth thy praise, was so early defiled by sin; that all flesh corrupted its way before God, and every imagination of the thoughts of the heart, was only evil continually. We adore thy awful but righteous displeasure, in bringing the flood upon the world of the ungodly, and taking them all away.

Yet, even this tremendous desolation, did not hinder the renewed human race from rebelling against Thee; and a long succession of private and public calamities, proclaims the desperate depravity of our nature, and the evil of sin. Our world is the empire of death, a vale of tears; and tempests, and earthquakes, and war, and pestilence, and famine, scatter the tokens of thy wrath, for Thou distributest sorrows in thine anger.

Thy judgments are now abroad in the earth—may the inhabitants thereof learn righteousness. They have reached and invaded us—may we lay them to heart, and be suitably impressed, with the afflicted circumstances of the country to which we belong.

We have been equally distinguished by privileges and guilt, and it is impossible for us to review the one, without being reminded by the other. An innumerable multitude of natural, providential and religious benefits, has distinguished our portion. The lines have fallen to us in pleasant places, yea, we have a goodly heritage. At an early period the gospel visited our shores, and has continued in the midst of us to this hour. We have lived under the administration of laws, just, mild and beneficent. We have

enjoyed civil and religious freedom. The scriptures have not been withholden from us, nor have our teachers been removed into a corner—but our eyes have seen our teachers; and sitting under our own vine and fig-tree, none have dared to make us afraid. In our dangers, Thou hast appointed salvation for walls and bulwarks; the earth has yielded to us her increase: and God, even our God, has blessed us.

It is impossible for us to express or conceive the obligations we are under to love and serve Thee.

But we know—and, O help us to feel, how unworthily and ungratefully we have behaved ourselves, towards our adorable benefactor. We are a sinful nation, a seed of evil doers; children that are corrupters. The whole head is sick, and the whole heart is faint: from the crown of the head even to the sole of the foot, there is no soundness, but wounds, and bruises, and putrifying sores. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day, to our rulers.

But Thou art the Almighty. Thou hast all hearts in thy hand, and all events at thy disposal.

And we have heard, that to the Lord our God, belongeth mercies and forgiveness, though we have rebelled

against him. We are proofs ourselves, that thy compassions fail not—hence though corrected, we are not consumed; and though guilty, we are yet allowed and invited to enter thy presence.

With deep humiliation, not unmingled with hope, may we approach the throne of thy grace, at this time of need. O, be merciful unto us, and bless us, and cause thy face to shine upon us, that we may be saved. For the sake of thy dear Son, who died, the just for the unjust, by whose name we are called—behold a country prostrate at thy footstool, and hear the voice, which will issue to-day, from so many temples and closets, saying—Spare the people, O Lord, and give not thine heritage to reproach.

Remove, if it please Thee, the blow of thy heavy hand, in the calamity which we are deploring; and after giving such a deliverance as this, may we no more break thy commandments. Or, if Thou hast determined to continue the correction; O, correct us, but with judgment, not in thine anger, lest Thou bring us to nothing.

Aid thy people in the private and public devotions of the day. Pour out a spirit of grace and supplication that we may sorrow after a godly sort. May thy ministers be faithful and fearless;

may they cry aloud and spare not; but lift up their voice like a trumpet, and show the people their transgression, and the house of Jacob their sin.

And let the word that is to be spoken, be quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and be a discerner of the thoughts and intents of the heart. Our Father, &c. —Amen.

Evening devotions after Fast day.

HYMN 85. L. M.—*Surry.*

1 TREMBLING before thine awful throne,
O Lord, in dust, my sins I own:
Justice and Mercy for my life [strife.
Content!—Oh, smile and heal the

2 The Saviour smiles! upon my soul
New tides of hope tumultuous roll—
His voice proclaims my pardon found,
Seraphic transport wings the sound.

3 Earth has a joy unknown in heaven,
The new-born joy of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimm'd your sight.

O God, Thou hast established thy

throne in the heavens, and thy kingdom ruleth over all. We prostrate ourselves before Thee, deeply impressed with a sense of the vastness of thy agency and dominion. Thou changest the times and the seasons: Thou removest kings, and settest up kings. Empires rise and fall, and fade and flourish, at thy bidding; and all nations are in thy hand but as clay in the hand of the potter.

But none of thy dispensations are arbitrary. Whatever Thou doest, is done, because O Father it seemeth good in thy sight: and thy judgment is always according to truth. Thou art holy in all thy ways, and righteous in all thy works—And Thou art good even in wrath. Thou rememberest mercy; and dost not afflict willingly, nor grieve the children of men.

Therefore it is that we have been this day humbling ourselves in thy presence.

For we acknowledge that we have been deeply guilty. Thou hast nourished and brought up children, but we have rebelled against Thee. The ox knoweth his owner, and the ass his master's crib; but we have not known, we have not considered. Thou hast given us our corn, and wine, and oil, and multiplied our silver and gold; and we have prepared them for Baal. Because of swearing, the land has

mourned. Pride has compassed us about as a chain. Discontent has rebelled against thine appointments. How has the love of money, which is the root of all evil, abounded among us. How have thy sabbaths been profaned, and thine ordinances disregarded. How has the gospel been undervalued, neglected, despised!

And all our transgresssions have been more aggravated than those of any other people, because Thou hast favoured us unspeakably more than all the families of the earth.

Therefore Thou couldst easily and justly have destroyed us: but Thou hast not stirred up all thy wrath. In all that is come upon us for our evil deeds, Thou hast punished us less than our iniquities deserve. Yet Thou hast testified thy displeasure; and visited us with thy judgments: so that when we looked for light and peace, we have seen darkness and trouble.

O let us not be inattentive to the design of thy dealings, or insensible under thy rebukes. O let it not be said of us, as it was of the Jews, The harp and the viol, and the tabret and pipe, and wine, are in thy feasts, but they regard not the work of the Lord, neither consider the operation of his hand. Thou hast stricken them, but they have not grieved; Thou hast consumed them, but

they have refused to receive correction: they have made their faces harder than the rock; they have refused to return.

In the way of thy judgments, O Lord, may we wait for Thee. Thou hast said, Is any afflicted? Let him pray. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. Fulfill the word unto thy servants, upon which Thou hast caused us to hope. And O let not the calamity be removed only, but above all sanctified: let it appear that we have heard the rod, and Him that appointeth it: and be able to say, It is good for us that we have been afflicted.

For which purpose, bless, we beseech Thee, the word of thy grace which has been spoken; and grant that the professed humiliation of the day may be real—for Thou lookest to the heart. And let it also be universal; may it extend from the highest to the lowest; may it pervade the court and the country; may it enter every church and every family—Let none of us lose sight of ourselves in the public calamity. May each individual retire and ask, What have I done?—and what wilt Thou have me to do? And though other lords have had dominion over us, henceforth by Thee only may we make mention of thy name.

Regard the king as supreme, and the government under which we live. Bless his majesty's confidential advisers; the hereditary and constituted nobility of the realm; the representatives of the people; and the magistracy of the land—may all be wise in counsel, exemplary in conduct, and faithful to their trusts.

And thus may we be reformed and not destroyed. Thus may we be a holy, that we may be a happy people, whose God is the Lord. Return, O Lord, how long? and let it repent Thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea the work of our hands establish Thou it.

And to the Father, the Son, and the Holy Spirit, be rendered the kingdom, power, and glory for ever and ever.—Amen.

Morning devotions for a day of Thanksgiving.

HYMN 86. L. M.—*Evening Hymn.*

1.

GREAT Ruler of the earth and skies,
A word of thine Almighty breath
Can sink the world, or bid it rise:
Thy smile is life, thy frown is death.

2.

When angry nations rush to arms,
And rage, and noise, and tumult reign;
And war resounds its dire alarms,
And slaughter spreads the hostile plain,

3.

Thy Sov'reign eye looks calmly down,
And marks their course, and bounds their pow'r:
Thy word the angry nations own,
And noise and war are heard no more.

4.

Then peace returns with balmy wing,
Sweet peace! with her what blessings fled!
Glad plenty laughs, the valleys sing,
Reviving commerce lifts her head.

5.

Thou good, and wise, and Righteous Lord,
All move subvervient to thy will;
And peace and war await thy word,
And thy sublime decrees fufil.

6.

To Thee we pay our grateful songs,
Thy kind protection still implore;
O may our hearts, and lives, and tongues,
Confess thy goodness and adore!

God, Thou art very great, Thou art clothed with honour and majesty; Thou coverest thyself with light as with a garment; Thou walkest upon the wings of the wind. When we reflect on the glory of thy majesty, we are filled with wonder at the vastness of thy condescension. For Thou condescendest even to behold things that are in heaven. What then is man, that Thou art mindful of him, or the son of man, that Thou visitest him.

We rejoice that we are under the governance of a Being, who is not only Almighty, but perfectly righteous, and wise, and good; that all things, in our world, are appointed and arranged by thy paternal agency; that thy providence numbers the very hairs of our head, and that a sparrow falleth not to the ground, without our heavenly Father.

Hitherto hath the Lord helped us. We bless Thee for personal mercies. If we are called it is by thy word. If we are renewed, it is by thy Spirit. If we are justified, it is freely by thy grace,

through the redemption that is in Christ Jesus. It is in Thee we live, and move, and have our being. Thy goodness has been always near us, to hear our complaints, to sooth our sorrows, and to command deliverance for us. And numberless are the instances of loving-kindness, that now, from ignorance, or inattention, elude our notice; the discovery of which will awaken our songs, when we mingle with those who dwell in thy house above, and are still praising Thee.

We thank Thee for relative benefits; for blessings on our families, blessings on our churches, and blessings on our country. We confess that we are not worthy of the least of all thy mercies, and of all the truth which Thou hast shown unto thy servants. Sins of every kind and of every degree, have reigned among us: have spread through all ranks and orders; and continued, notwithstanding all warnings and corrections; and if Thou hadst dealt with us, after our sins, or rewarded us according to our iniquities, we should long ago, have had no name, nor place among the nations of the globe.

But to the Lord our God, belong mercies and forgivenesses, though we have rebelled against him. All thy dispensations towards us have said, with a tenderness that ought to pene-

trate our hearts, how shall I give thee up! Our privileges, never properly improved, and forfeited times without number, have been continued. We still behold our Sabbaths, and our ears still hear the joyful sound. Our constitution, liberties and laws, have not been subverted or impaired. Thou hast given us rains, and fruitful seasons; Thou hast filled us with the finest of the wheat; our garners have been affording all manner of store; our oxen have been strong to labour; our sheep have brought forth thousands and ten thousands in our streets. Thou hast spread thy wing, and sheltered us from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. Civil discord has not raged in our land; our shores have not been invaded; we have not heard the confused noise of warriors, nor seen garments rolled in blood—it has not come nigh us. Our enemies have often threatened to swallow us up, but the Lord has been on our side, and they have not prevailed against us. We are this day called upon to acknowledge thy goodness in ———*

God is the Lord who has showed us light; bind the sacrifice with cords,

* Here let the particular causes for thanksgiving be expressed.

even to the horns of the altar. May we never convert our blessings into instruments of provocation, by making them the means of nourishing pride and presumption, wantonness and intemperance; and compel Thee to complain—Do ye thus requite the Lord, O foolish people, and unwise? Is not he thy Father, that hath bought thee? Hath he not made thee, and established thee?

For this purpose meet with us in thy house; and may the goings of our God and our King be seen in the sanctuary. Be with the preacher, and with the hearers; and let the words of his mouth, and the meditation of their hearts, be acceptable in thy sight, O Lord, our strength, and our Redeemer. May public instruction awaken the ardour of our feelings: may our gratitude not only be lively, but practical and permanent. And by all thy mercies, may we present our bodies as a living sacrifice, holy and acceptable unto Thee, which is our reasonable service.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearken unto the voice of his word. Bless ye the Lord, all ye his hosts: ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul.—Amen.

Evening devotions for a day of Thanksgiving.

HYMN 87. L. M.—*Ward.*

1.

ALMIGHTY Sovereign of the skies,
To thee let songs of gladness rise;
Each grateful heart its tribute bring,
And every voice thy goodness sing.

2.

From thee our choicest blessings flow,
Life, health, and strength thy hands bestow;
The daily good thy creatures share
Springs from thy providential care.

3.

The rich profusion nature yields,
The harvest waving o'er the fields,
The cheering light, refreshing shower,
Are gifts from thy exhaustless store.

4.

At thy command the vernal bloom
Revives the world from winter's gloom;
The summer's heat the fruit matures,
And autumn all her treasures pours.

5.

From thee proceed domestic ties,
Connubial bliss, parental joys;
On thy support the nations stand
Obedient to thy high command.

6.

Let every power of heart and tongue
Unite to swell the grateful song;
While age and youth in chorus join,
And praise the majesty divine.

O God, Thou art good, and Thou do est good. Thou art good to all, and thy tender mercies are over all thy works.

We have thought of thy loving kindness this day, in the midst of thy temple; and are again surrounding this domestic altar to exclaim, O that men would praise the Lord, for his goodness, and for his wonderful works to the children of men.

We lament to think that a world so filled with thy bounty, should be so alienated from thy service and glory. We mourn over the vileness of our ingratitude, and abhor ourselves repenting in dust and ashes.

O Thou God of all grace, make us more thankful. In order that we may be more thankful may we be more humble; impress us with a deep sense of our unworthiness, arising from the depravity of our nature, and countless instances of unimproved advantages, omitted duties, and violated commands. May we compare our condition with our desert, and with the far less indulged circumstances of others. May we never be inattentive to any of thy inter-

positions on our behalf; but be wise and observe these things, that we may understand the loving kindness of the Lord.

How many blessings, temporal and spiritual, public and private, hast Thou conferred upon us. Thy mercies have been new every morning, and every moment.

Our afflictions have been few and alleviated, often short in their continuance, and always founded in a regard to our profit. Thy secret has been upon our tabernacle; and we have known Thee in thy palaces for a refuge. The lines have indeed fallen to us in pleasant places, yea we have a goodly heritage. Thou hast not dealt so with any people. It is a good land which the Lord our God has given us—a land distinguished by knowledge; dignified as the abode of civil and religious freedom: endeared by the patriot's zeal, and the martyr's blood, and the ashes of our forefathers: a land the Lord careth for, and upon which his eye has been from the beginning even to the end of the year.

Thou hast been a wall of fire round about us by thy providential protection, and the glory in the midst of us by the gospel of our salvation, the ordinances of religion, and the presence of thy Holy Spirit.

What shall we render unto the Lord for all his benefits towards us? Because Thou hast been our help, therefore under the shadow of thy wing may we rejoice. Because Thou hast heard our voice and our supplication, therefore may we call upon Thee as long as we live; and in every future difficulty and distress, make Thee our refuge and our portion.

Enable us to bless Thee at all times; may thy praise continually be in our mouth; and may we show forth thy praise, not only with our lips, but in our lives.

Being delivered from the peril and calamity (of——) with which we have been exercised, may we serve Thee without fear, in holiness and righteousness, all the days of our lives.

We dare not trust our own hearts. We have often resembled thy people of old, who in the hour of deliverance and indulgence sang thy praise, and said—All that the Lord commandeth us will we do; but soon forgot his works and the wonders which he had showed them. Keep these things for ever in the imagination of our hearts; and not only draw us, but bind us to thyself with the cords of love and the bonds of a man.

And with all our calls to gratitude and joy, may we remember that we

have also reason for sorrow and humiliation. O give us that repentance which is unto life. Reform as well as indulge us; and pardon as well as spare. Let not our prosperity destroy us, nor our table become a snare. Let us not, by our perverse returns, provoke Thee to visit us with heavier inflictions; and turn the rod into a scorpion. May our ways please the Lord, that we may hope for a continuance of thy favour, and know that all things shall work together for our good.

Do good in thy good pleasure unto Zion. Build Thou the walls of Jerusalem. And as the churches have rest, may they walk in the fear of the Lord, and in the comforts of the Holy Ghost, and be multiplied.

Let the king live before Thee; and on his head may the crown flourish. Bless all the branches of the royal house: preside over our national councils; impart wisdom to those who conduct our public affairs: and may all the various classes in the community pursue that righteousness which exalteth a nation, and forsake that sin which is a reproach to any people.

Regard the services in which we have been engaged with the thousands of our Israel: accept the poor and imperfect thanksgivings we have offered; and let thy word which has been dis-

pensed in aid of the devotion of the day, accomplish all the good pleasure of thy goodness—through Jesus the Lord, our righteousness and strength; and in whose words we address Thee as—Our Father, &c. Amen.

PRAYERS AT TABLE.

BEFORE MEAT.

Almighty God! the eyes of all wait upon Thee, and Thou givest them their meat in due season. Bless, we beseech Thee, the provisions of thine earthly bounty, which are now before us; and let them nourish and strengthen our frail bodies, that we may the better serve Thee, through Jesus Christ. —Amen.

Or thus:

Bountiful giver of every good and perfect gift! Thou art never weary of supplying our returning wants—Grant, we pray Thee, that the food of which we are about to partake, may contribute to the comfort and support of our bodies—and enable us to engage with more zeal in thy service; which we ask for Jesus Christ's sake.—Amen.

Or thus:

Let thy blessing, Almighty God, descend on this portion of thy bounty, and on us, thy unworthy servants, through Jesus Christ our Lord.

Or thus:

Almighty God, we beseech Thee to pardon our sins, to bless the refreshment now before us, to our use, and us to thy service, through Jesus Christ.

Or thus:

Father of Lights, from whom cometh down every good and perfect gift, enable us to receive these fruits of thy bounty with humility and gratitude, and give us grace, that, whether we eat or drink, or whatever we do, we may do all to thy glory, and be accepted to the great Redeemer.

Or thus:

Bounteous God, we acknowledge our dependence on Thee, and our unworthiness of thy benefits. We pray Thee to forgive our sins; to bless us in the reception of this food, and enable us to improve the strength we may derive from it to thy glory, for Christ's sake.

Or thus:

Sanctify, O Lord, we beseech Thee, these thy productions to our use, and us to thy service, through Jesus Christ our Lord.—Amen.

AFTER MEAT.

We thank Thee, O God, our heavenly Father! for the innumerable good gifts of thy providence. Especially do we thank Thee for the rich provision Thou hast made for our souls—accept our grateful acknowledgments for the food we have now received, and enable us to prove our sincerity by the holiness and obedience of our lives, for the sake of our Lord and Saviour Jesus Christ.—Amen.

Or thus:

What shall we render to Thee, O God, for all thy benefits? Every day of our lives we are receiving fresh tokens of thy favour. O, let thy goodness lead us to repentance. And if we can do no more than express our gratitude—help us to do that in the sincerity of our souls—and thine shall be the glory, forever, through Jesus Christ.—Amen.

Or thus:

Accept, heavenly Father, our humble thanks for this, and for all thy blessings, through Jesus Christ.

Or thus:

We thank Thee, our heavenly Father, for the rich provision Thou hast made for our temporal and eternal welfare; especially for the food we have now received. May thy goodness

lead us to repentance, and thy grace prepare us for heavenly entertainments, through Jesus Christ our Lord.

Or thus:

We praise Thee, O Lord, for the provisions of thy providence and grace, and in particular for this renewed token of thy favour. May we feel our increased obligations to be thine, and be fitted at length, to eat bread in thy heavenly kingdom, through our Lord Jesus Christ.

Or thus:

We bless Thee, O Lord, for this kind refreshment. Be pleased to continue thy favours and feed us with the bread of life. Supply the wants of the needy, and enable us, while we live on thy bounty, to live to thy glory, for Christ's sake.—Amen.

Or thus:

Blessed and praised be thy holy name, O Lord, for this and all thy other blessings bestowed upon us through Jesus Christ our Lord.—Amen.

PRAYERS AND THANKSGIVINGS

FOR

PARTICULAR OCCASIONS.

A morning prayer to be used by a Child at Home.

Glory to Thee, O Lord, who hast preserved me from the perils of the night past, who hast refreshed me with sleep, and raised me up again to praise thy holy name.

Incline my heart to all that is good; that I may be modest and humble, true and just, temperate and diligent, respectful and obedient to my superiors; that I may fear and love Thee above all things; that I may love my neighbour as myself, and do to every one as I would they should do unto me.

Bless me, I pray Thee, in my learning; and help me daily to increase in knowledge, and wisdom, and all virtue.

I humbly beg thy blessing upon all our spiritual pastors and masters, all my relations and friends, [particularly my father and mother, my brothers and sisters, and every one in this house.] Grant them whatsoever may be good for them in this life, and guide them to life everlasting.

I humbly commit myself to Thee, O Lord, in the name of Jesus Christ my Saviour, and in the words which he himself hath taught me:—Our Father, &c.

An evening prayer to be used by a Child at Home.

Glory to Thee, O Lord, who hast preserved me the day past, who hast defended me from all the evils to which I am constantly exposed in this uncertain life, who hast continued my health, who hast bestowed upon me all things necessary for life and godliness.

I humbly beseech Thee, O heavenly Father! to pardon whatsoever Thou hast seen amiss in me this day, in my thoughts, words or actions. Bless to me, I pray Thee, whatsoever good instructions have been given me this day; help me carefully to remember them, and duly to improve them; that I may be ever growing in knowledge, and wisdom, and goodness.

I humbly beg thy blessing also upon all our spiritual pastors and ministers, all my relations and friends, [particularly my father and mother, my brothers and sisters, and every one in this house.] Let it please Thee to guide us all in this life present, and to conduct us to thy heavenly kingdom.

I humbly commit my soul and body to thy care this night; begging thy gracious protection and blessing, through Jesus Christ our only Lord and Saviour; in whose words I conclude my prayer —Our Father, &c.

A prayer for a youth going from home.

(If with a view to business.)

O God, Thou appointest the bounds of our habitations, and arrangest all our individual concerns; and it is thy pleasure, not only that we should part at death, but often separate in life. When absent from each other in body, may we be present in spirit; and may our natural affection be strengthened and sanctified by inquiry and correspondence, and divine remembrance at the throne of grace.

Regard the member of our family who is now leaving the parental roof and the parental wing. In all his ways may he acknowledge Thee, and be Thou the guide and the guard of his youth. Secure him from the paths of the destroyer and the evils of the world. May uprightness preserve him. In the situation he will be called to fill, may he be dutiful and obliging, and diligent and faithful. May he always remember that the eye of God

is upon him; and be not only amiable but pious; and be in favour with God as well as man.

(If with a view to a school.)

O thou God of providence and grace, we commend to thy care the dear child about to leave our abode for a season in order to receive needful instruction. Let his (*or* her) life be precious in thy sight. May he redeem his time, and acquire the improvement that will fit him for usefulness in his day and generation. And O let him be made wise unto salvation; and let the beauty of the Lord our God be upon him; that he may be a useful and ornamental member in thy church below, and hereafter a pillar in thy temple above, never more to go out.

A prayer for a servant coming into the Family.

And, O Thou, with whom there is no respect of persons, bless the servant that has just entered our household. May she (*or* he) be diligent in her station; may she rise early, be attentive to punctuality, and neatness, and cleanliness; pleasing well in all things, not answering again; not purloining,

but showing all good fidelity; that she may adorn the doctrine of God our Saviour in all things. May she cheerfully conform to the religious order of the family, be thankful for its daily worship, and improve every spiritual privilege.

And while our servants know and observe their duty to us, may we never neglect our duty to them, but remember that we also have a Master in heaven.

A short prayer on going into the seat at Church.

Lord, I am now in thy house: assist, I pray Thee, and accept of my services. Let thy Holy Spirit help my infirmities; dispose my heart to seriousness, attention and devotion; to the honour of thy holy name, and the benefit of my soul, through Jesus Christ our Saviour.—Amen.

Before leaving the seat.

Blessed be thy name, O Lord! for this opportunity of attending Thee in thy house and service. Make me, I pray Thee, a doer of thy word, not a hearer only. Accept both us and our services, through our only Mediator, Jesus Christ our Lord.—Amen.

ADDRESSES

FOR

THE SEASONS.

HYMN 88. L. M.—*Doddridge.*

1.

THE flow'ry spring at God's command,
Perfumes the air, and paints the land;
The summer rays with vigour shine,
To raise the corn, and cheer the vine.

2.

His hand in autumn richly pours,
Through all her coasts, redundant stores:
And winters, soften'd by his care,
No more the face of horror wear.

3.

Seasons and months, and weeks, and days,
Demand successive songs of praise;
And be the cheerful homage paid,
With morning light and ev'ning shade.

4.

And O, may each harmonious tongue
In worlds unknown the praise prolong;
And in those brighter courts adore,
Where days and years revolve no more.

Spring.

Thou art the fountain of life. In Thee we live, move, and have our being; and the prerogative of that being is, that we are able to contemplate thy perfections, and rise from thy works—to thyself.

Thou sendest forth thy Spirit, and renewest the face of the earth; and from apparent death, all nature starts into re-animated vigour and joy. In what myriads of productions art Thou displaying afresh the wonders of thy wisdom, power, and goodness—the whole earth is full of thy riches.

While we partake of the general sympathy and delight, may we join with all thy works to praise Thee. And O Thou God of all grace, bless us with the renewing of the Holy Ghost in all the powers of our souls. May old things pass away, and all things become new in Christ. May the beauty of the Lord be upon us; and the joy of the Lord be our strength.

May the young remember that they are now in the spring of life, and that *this* spring once gone returns no more. May they therefore eagerly seize and zealously improve the short but all-important season, for the cultivation of their minds, the formation of their habits, the correction of their tempers,

their preparation for future usefulness, and their gaining that good part which shall not be taken away from them.

Summer.

We hail Thee in the varying aspects of the year, and bless Thee for all their appropriate influences and advantages. O let us not view them and enjoy them as men only, but as Christians also; and ever connect with them the blessings of thy grace.

How wise and useful and necessary are these intermingled rains and sunbeams! May Jesus, as the Sun of Righteousness, arise upon us with healing under his wings; may he come down as rain upon the mown grass, and as showers that water the earth.

When we walk by the cooling brook, may we think of that river the streams whereof make glad the city of God.

When we retire from the scorching warmth of the day into the inviting shade, may we be thankful for a rest at noon, a shelter from the heat, the shadow of a great rock in a weary land.

May thy servants behold the moral fields, that are already white unto harvest, and be all anxiety to save the multitudes that are perishing for lack of knowledge.

The harvest truly is great, but the labourers are few; we therefore pray that Thou wilt send forth labourers into thy harvest.

He that gathereth in summer is a wise son; he that sleepeth in harvest is a son that causeth shame. Now is our accepted time, now is our day of salvation. O let us not waste our precious privileges, and in a dying hour exclaim,—The harvest is past, the summer is ended, and we are not saved.

Autumn.

How fleeting, as well as varying, are the seasons of the year! How insensibly have the months of spring and summer vanished! Nature has no sooner attained its maturities, than we behold its declension and decay. The fields are now shorn of their produce; the beauties of the garden are withered; the woods are changing their verdure, and the trees shedding their foliage—we also never continue in one stay. Many of our connexions and comforts have already dropped away from us; and the remaining are holden by a slender tenure—while we ourselves do all fade as a leaf—and in a little time our places will know us no more.

Blessed be the God and Father of our Lord Jesus Christ, for the announce-

ment of an inheritance that fadeth not away. O for a hope full of immortality —for a possession of that good part which shall not be taken away from us!

Winter.

O Thou God of nature and providence; manifold are thy works, in wisdom hast Thou made them all; and all are full of thy goodness. The welfare of thy creatures requires the severity of winter as well as the pleasures of spring. We adore thy hand in all. Thou givest snow like wool; Thou scatterest the hoar frost like ashes. Thou sendest abroad thine ice-like morsels: who can stand before thy cold?

But we bless Thee for a house to shelter us; for raiment to cover us, for fuel to warm us; and for all the accommodations that render life, even at this inclement season, not only tolerable but full of comfort.

Not more than others we deserve,
Yet God has given us more.

May we be grateful; and may we be pitiful. May we reflect on the condition of those who are the victims of every kind of privation and distress—and waste nothing—hoard nothing—

but hasten to be the ministers of mercy, and the disciples of Him who went about doing good.

O let the rich *now* deservedly prize their wealth, and use it as the instrument of usefulness. May they be willing to communicate, ready to distribute; and enjoy the blessing of him that is ready to perish, and make the widow's heart to sing for joy.

A time of Thunder and Lightning.

With Thee is terrible majesty. Thou lookest on the earth, and it melteth; Thou touchest the mountains, and they smoke. Thou thunderest in the heavens, and all nature shudders at thy voice. How vain now is the help of man! Who can resist thy will! We feel ourselves to be nothing, less than nothing, and vanity. Our very houses are no protection now! O Thou, to whom belong the issues from death, defend our persons and our dwelling. May we always stand in awe of Thee, and sin not. May we know that this awful God is ours, our Father and our Friend; and may we have boldness in that day, when the heavens being on fire shall be dissolved, and the elements melt with fervent heat, and the earth also, and all the works that are therein, shall be burnt up.

PRAYERS AND THANKSGIVINGS.

A Prayer for Rain.

Are there any of the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not Thou he, O Lord, our God? Therefore will we wait upon Thee, for Thou hast made all these things

Thou visitest the earth, and waterest it: Thou greatly enrichest it, with the river of God, which is full of water. Thou makest it soft with showers; Thou blessest the springs thereof. Thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side.

We have been made to feel the worth of this blessing, by the want of it: and it would be easy for Thee to continue the privation, till the heavens over us were brass, and the earth under us iron; and the husbandman be ashamed for the wheat, and for the barley, because the harvest of the field is perished, and because joy is withered away from the sons of men.

But O deal not with us after our desert. Turn not a fruitful land into barrenness. Command thy rain to dscend; cause the grass to grow for the cattle, and herbs for the service of man; that he may bring forth food out of the earth.

A Thanksgiving for Rain.

Thou hast never left thyself without witness, but hast been continually doing good, even to the unthankful and unworthy, in giving them rain from heaven, and fruitful seasons, filling their hearts with joy and gladness. We acknowledge that the heavens over us might have been brass, and the earth under us iron. We have justly deserved the calamity; and thy power, without a miracle, could have inflicted it. But though Thou hast tried our patience, and awakened our fears, Thou hast not forgotten to be gracious. We praise Thee for sending us the seasonable and plentiful rain, by which Thou hast refreshed and revived the dropping fields, so that the earth promises to yield her increase.

A Prayer for Fair Weather.

How numberless are our wants and dangers! Our hopes are destroyed, not only by the deficiency, but the excess of our supplies. Stop, we pray Thee, the bottles of heaven, which have so long been pouring down water upon us; and cause thy sun not only to rise, but to shine—give us the clear shining after rain, that the earth may yield her increase, in maturity; and opportunity

be afforded for the wholesome ingathering of grass for the cattle, and grain for the use of man: that there may be no complaining in our streets; but that we may eat in plenty, and be satisfied, and praise the Lord.

And O let us not forget our souls in our mindfulness of the body; nor expend all our concern upon the meat that perisheth—but be above all things, anxious to secure that meat which endureth unto everlasting life, and which the Son of man will give; for him hath God the Father sealed.

A Thanksgiving for a Good Harvest.

Again Thou hast crowned the year with thy goodness. The grain might have perished in the earth, or have failed of maturity, for want of the showers, and of the sunshine; but Thou wast pleased to bless the springing thereof; and we saw first the blade, then the ear, and after that the full corn in the ear. We hailed the valleys standing thick with corn, and heard the little hills rejoicing on every side. In due time the mower filled his hands, and the binder his bosom; and the appointed weeks of harvest have been offered us to gather in the precious produce. O that men would praise the Lord for his goodness, and

for all his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness.

In view of Journeying.

O God, Thou hast called thyself the Preserver of men, and the length of our days. We are therefore encouraged to commit ourselves to thy guardian care, in the journey before us.

Many have parted with their friends, with the hope of soon embracing each other again, but instead of returning again to their own dwelling, have been conveyed to the house appointed for all living. We pray, with submission to thy pleasure, that this may not be our experience. Give thine angels charge concerning us, to keep us in all our ways. Let no evil befall our persons, and no plague come nigh our dwelling. May we know also that all our tabernacle is in peace, and visit our habitation, and not sin.

Yet uncertain what a day may bring forth, may we be prepared for every event of thy providence; and wherever, in dying, we go from, may it be our happiness to know where we are going to—and rejoice in the prospect, that when all our wanderings and

partings are ended, we shall unite in our heavenly Father's house, and be forever with the Lord.

A Thanksgiving for a safe return from a Journey.

As the keeper of Israel Thou hast been with us, not only in the house, but by the way. We might have been injured by wicked and unreasonable men. We might have been left groaning under the pain of bruised limbs or fractured bones. Our lives might have been spilt like water on the ground, which cannot be gathered up again; and the first tidings that reached our friends might have plunged them into anguish.

But all our bones can say, Who is a God like unto Thee? Thy secret too in our absence has been upon our tabernacle, and secured it from all evil. O that it may be the tabernacle of the righteous; and be ever filled, not only with the voice of rejoicing but of praise.

And be with us in all the future journey of life. Guide us by thy counsel. Uphold us by thy power; and supply all our wants, till we come to our Father's house in peace.

A Thanksgiving for the return of a Friend from Sea.

What shall be done unto Thee, O thou Preserver of men? We offer to Thee the sacrifice of praise, the fruit of our lips, giving thanks to thy name, for thy goodness towards our friend and thy servant, whom Thou hast delivered from the dangers of the pitiless deep. Thou wast with him when trouble was nigh; and at thy command were the issues from death. Others have found a watery grave, till the sea shall give up her dead; but he has returned alive and in comfort. Many are weeping over the loss of those for whom they long anxiously waited; but we have embraced the desire of our eyes; and in the multitude of thy tender mercies we pay Thee the vows of renewed intercourse.

For a new Married party.

Bless those who have entered into a state honourable in all. May they remember the vows they have left at the altar; and in discharge of their personal and relative duty, may they make thy word their rule, that mercy and peace may be upon them. May the husband love his wife even as him-

self; and may the wife see that she reveres her husband; and both walk together, as heirs of the grace of life, that their prayers be not hindered.

Preserve them from the evils which destroy or diminish the welfare and comfort of the condition in which Thou hast placed them; and may they enjoy all the happiness derivable from prudence, temper, accommodation, real godliness, and the divine blessing.

May they expect to discern infirmities in one another; but may they be always most deeply conscious of their own. And let them not look for unattainable, by looking for unmingled bliss on earth; but remember that this is not our rest; and be prepared for difficulties, trials, changes, and final separation.

A Prayer for a woman approaching the time of travail.

Regard thine handmaid, who is looking forward to an important hour. Be not Thou far from her when trouble is near. May her mind be kept in perfect peace, being stayed upon the God of her salvation. Bring to the birth, and give strength to bring forth. Soften the pains of labour, as

well as command deliverance; and in due time, may she remember no more her anguish, for joy that a child is born into the world. And may the root and the branch, abide under the shade of the Almighty.

A Thanksgiving for Safe Delivery in Child Birth.

We bless Thee, on behalf of thine handmaid, who is now saying, I love the Lord, because he hath heard my voice, and my supplication. Thou hast been with her in the hour of pain and peril, and made her the joyful mother of a living and well formed infant. Complete thy goodness by the renewal of her strength, and her ability to appear again in all the duties of her important station.

Let the impressions produced by recent mercies, be rendered as durable as they are lively: may she remember, and pay Thee the vows, which her soul made when in trouble.

May the life spared, and the life given, be dear in thy sight, and devoted to thy glory; and may every addition made to the world of creatures, be found an accession to the church of the living God.

For one under Sickness.

Think, O Lord, for good upon the afflicted; especially him (or her) whom we now commend to thy compassionate regard. Comfort him upon the bed of languishing, and make all his bed in his sickness.

If the sickness be unto death, prepare him for the solemn event, and be with him in it. But we are allowed to implore deliverance, with submission; nothing is too hard for the Lord; Thou canst heal as well as wound—we therefore pray, if it be thy good pleasure, that Thou wilt put efficacy into the means; rebuke the disorder; renew the strength; and prolong the days of thy servant.

Above all let the dispensation be sanctified to the sufferer and his connexions; and may all have reason to acknowledge, in the review, it is good for me that I have been afflicted.

For recovery from Sickness.

All our times are in thy hand. All diseases come at thy call, and go at thy bidding. Thou redeemest our life from destruction, and crownest us with loving-kindness and tender mercies. We bless Thee, that Thou hast heard our prayer, and commanded deliverance

for our friend and thy servant, who has been under thine afflicting hand. He (or she) was brought low, but Thou hast helped him: Thou hast chastened him sore, but not delivered him over unto death. May he not only live, but declare the works of the Lord.

As Thou hast delivered his eyes from tears, his feet from falling, and his soul from death, may he daily inquire, What shall I render unto the Lord for all his benefits towards me? and resolve to offer unto Thee the sacrifices of thanksgiving and to call upon the name of the Lord.

And may we ever remember, that a recovery is only a reprieve; that the sentence which dooms us to the dust is only suspended; and, that at most, when a few years are come, we shall go the way whence we shall not return. May we, therefore, secure the one thing needful; and live with eternity in view.

A Prayer for a Birth Day.

Blessed be God for my creation and birth: for giving me a being from honest parents fearing God, and in a Christian and Protestant country; for giving me perfect members and senses, a sound reason, and an healthful consti-

tution—for the means of grace, the assistances of the Holy Spirit, and for the hopes of glory; for all the known or unobserved favours, providences, and deliverances, by which my life hath hitherto been preserved; most humbly beseeching Thee, my God and Father, to pardon my neglect or abuse of any of thy favours, and that I have so very much forgotten Thee, in whom I live and move, and have my being.

Good Lord, forgive me the great waste of my precious time; the many days and years of health, and the many opportunities of doing good, which I have lost; and give me grace, that for the time to come I may be truly wise, that I may consider my latter end, and work out my salvation with fear and trembling, ever remembering *that the night cometh when no man can work;* and that the day of my death may be better to me than the day of my birth.

O gracious God, grant that before Thou takest from me that breath which Thou gavest me, I may truly repent of the errors of my life past; that my sins may be forgiven, and my pardon sealed in heaven; so that I may have a place of rest in Paradise with thy faithful servants, till the general resurrection; when the good Lord vouchsafe me a better and an everlasting life, through Jesus Christ.—Amen.

A Prayer in time of War.

O Sovereign Lord! who for our sins art justly displeased, I prostrate myself before Thee, confessing my own sin and the sin of this people; acknowledging the justice of any scourge which Thou shall think fit to bring upon us; and trembling to think how much I may have contributed towards it.

Thou hast already spoken to us, both by thy judgments and mercies, both by the scarcity and plenty of bread, and we have not regarded it. Thou hast taken away the lives of many, very many, in their very sins, by which numerous widows and fatherless children have been left miserable.

The sins of *licentiousness* and *drunkenness*, of *swearing*, *lying*, and *perjury*; of *litigiousness*, *injustice*, *and defrauding the public*; are made light of.

The sins of *impiety*, of *profaneness*; of *despising the means of grace and salvation*, are too common amongst us.

What shall we say to prevail with God to avert the judgments which these sins deserve?

God be merciful unto us, and put a stop to this torrent of wickedness, put thy fear into all our hearts, that we may return to Thee; that we may repent, and bring forth fruit meet for re-

pentance; and that iniquity may not be our ruin.

May the dread of thy now threatened judgments deter us from evil;—may thy goodness and patience lead us to repentance:—weaken the power of Satan;—take from among us the spirit of slumber, of ignorance, and inconsideration.

Let every one of us see and feel the plague of his own heart, and say, *what have I done to bring these evils upon us?* So that bringing forth fruits answerable to amendment of life, we may escape the judgment now hanging over us; and above all, thy judgment against sinners in the world to come. And this I beg for Jesus Christ his sake. —Amen.

A Thanksgiving for Peace.

O Thou that stillest the noise of the seas, the noise of their waves, and the tumult of the people; we bless Thee that Thou hast made peace in our borders, and called us to adore Thee, as the repairer of the breach, the restorer of paths to dwell in.

We lament the evils of war, both natural and moral; and confess with shame, that ever since man became an apostate from Thee, he has been an enemy to his brother, and that from the death

of Abel our earth has been a field of blood. O let thy word be speedily accomplished. Let the nations learn war no more, but beat their swords into plough-shares, and their spears into pruning-hooks; and only emulate each other in husbandry, and commerce, and science, and religion.

O Thou Prince of Peace, preside in every privy council. May all public teachers recommend peace. In private life, may we follow peace with all men; and cherish the principles and the dispositions which will prepare us for that world, where we shall enter into peace, and the sound of war will be heard no more.

THE LORD'S PRAYER EXPLAINED.

Our Father, which art in Heaven.

I beseech Thee, O heavenly Father, not for myself only, but for all thy children, that we may all live worthy of the relation which we bear to Thee; *that we may not sin, knowing that we are accounted thine:* nor wilfully offend so great, so good, so tender a Father: but that we may *love* thee, and *fear* thee, not as *slaves*, but as *children:* that we may put our whole trust in Thee, and depend upon thine infinite *power*, *wis-*

dom, *goodness*, and *promise to take* care of us; that we may leave it to Thee to choose what is best for us; and bear with *patience* and *resignation* all thy fatherly corrections: and that we may serve Thee with comfort and pleasure all our days, in hopes of the inheritance which Thou hast promised thy obedient children.

Hallowed be thy name.

Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and all thy works praise thee. Fill our hearts, O God, with a zeal for thy glory, that we may do Thee honour, by leading holy lives, and by paying a great regard for every thing that belongs to Thee; thy *name*, thy *day*, thy *house*, thine *ordinances*, and thy *ministers*; and that others, seeing our good works, *may glorify our Father which is in heaven.*

Thy Kingdom come.

Enlarge thy Kingdom, O God, and deliver the world from the dominion and tyranny of *Satan*, that the kingdoms of the earth may become the kingdoms of Jesus Christ. Hasten the time which thy Spirit hath foretold,

when all nations whom Thou hast made shall worship Thee and glorify thy name. Bless the good endeavours of those that strive to propagate the gospel of thy kingdom; and prepare the hearts of all men to receive it. May all such as own Thee for their King, become thy faithful subjects!—Vouchsafe to reign in our hearts, and subdue our will entirely to thine: and prepare us by thy good Spirit for the kingdom of glory.

Thy Will be done in Earth, as it is in Heaven.

Dispose me, and all thy children, O Lord and Father, to submit cheerfully to whatever thy providence shall order for us: hearken not to the corrupt desires of our hearts; but to the voice of thine own wisdom, goodness and mercy. Give us a true knowledge of our duty, with an heart disposed to close with thy will, whenever it shall be made known to us, and to perform it with pleasure. Subdue in us whatever is contrary to thy holy will, that through thy grace we may at last become perfect, as our heavenly pattern is.

Give us this day our Daily Bread.

We look up unto, and depend upon thee, O heavenly Father, for all the *ne-*

cessaries and *conveniences* of this present life. And may our *bodily* wants engage us to go daily to the throne of grace, for the wants of our souls! Let thy blessing go along with our honest endeavours, and keep us from all unjust ways of bettering our condition. Give us grace to impart to such as are in want, of what thou shalt give us more than our daily bread; and with all thy other favours, give us, we beseech thee, the blessing of a *thankful* and *contented* mind.

And forgive us our Trespasses as we forgive them that trespass against us.

Forgive us those sins, O heavenly Father, which separate us from Thee: forgive us every day of our lives; for every day we stand in need of pardon: give me, and all Christians, a *forgiving temper*, that we may fulfil this condition of our pardon. Thou art good and merciful in forgiving us: grant we may be so to others; remembering our own infirmities. And may we all live in the same *charitable temper*, in which we *hope and desire to die.*

And lead us not into Temptation, but deliver us from Evil.

O God and Father, who hatest iniquity, and knowest our infirmities,

leave us not to the *malice* and *power* of the evil one, the devil, to deal with us as he pleaseth;—nor to *ourselves*, and to our own corrupt *hearts* and *lusts*, lest we rashly run into temptation. Keep us out of the way of temptations, and under the protection of thy good Spirit: suffer us not to be surprised by them, nor tempted above what we are able to bear. Give us grace to resist them, and to watch and pray daily, that we enter not into temptation.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever.—Amen.

The whole creation is thine, and under thy government. Thine is the *power:* thou canst do whatsoever we pray for. Thou canst cause thy *name* to be sanctified in all the earth, and set up thy kingdom in all the world, and in our hearts;—thou canst cause *thy will to be done on earth as it is in heaven:* and incline us all to submit to it. Thou canst give all things needful both for our *souls* and for our *bodies*. Thou, and thou alone, canst *forgive* us our sins, and dispose us to forgive one another: Thou canst secure us in the day of temptation, and deliver us from the power of the devil. To Thee, to Thee alone, be glory to all eternity.

A Prayer for children in ordinary circumstances.

(All the petitions need not be used at the same time.)

O God, Thou art the lovely Father of all mankind. Thou hast implanted in us the parental instincts; and commanded us to train up our children in the nurture and admonition of the Lord. We feel our awful responsibility, and often exclaim, Who is sufficient for these things? But Thou givest wisdom to the ignorant and power to the faint. Aid, O aid us, in discharging the duties we owe to those whom Thou hast given us and continued to us.

We give them up to Thee, who art able to fulfil all our petitions. Rescue them from the numberless accidents and diseases to which they are exposed. Let their tempers be lovely, and meek, and kind. Let their manners be simple and engaging. May they be respectful towards their superiors, obliging towards their equals, and condescending towards their inferiors.

Let not envy and pride and censoriousness render them disdainful to others and wretched to themselves. May they speak evil of no one. Upon their tongue may there dwell the law of kindness. May they hate and ab-

hor lying—with all deceit and hypocrisy.

May they be always willing to receive instruction; and be diligent in acquiring all the knowledge and improvement that may render them the blessings and ornaments of society.

Keep them from evil company. If sinners entice them, may they never consent; but early may they take hold of the skirt of him that is a Jew, saying, I will go with you, for I have heard that God is with you.

Let our sons be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace.

Pour thy blessing upon our seed, and thy Spirit upon our offspring; that one may say, I am the Lord's, and another call himself by the name of Jacob, and another subscribe with his own hand, and surname himself by the name of Israel.

We seek not great things for them as to this world—but O let them live in thy sight; let them be numbered with thy saints in glory everlasting; let them be blessed with all spiritual blessings in heavenly places in Christ.

Instead of multiplying riches, and leaving them incentives to pride, and vanity, and idleness, and sensuality, and augmenting a thousand fold all

the difficulties of their salvation—may we lay up for them treasure in heaven; may we be concerned to leave behind us a large inheritance of prayers and instructions and examples—with the blessing of God, that maketh rich, and addeth no sorrow with it.

If their parents should be taken away from them—when father and mother forsake them, may the Lord take them up. If they should be deprived of their father—be Thou the father of the fatherless. If they should be deprived of their mother—as one whom his mother comforteth, so do Thou comfort them.

Should they be removed from us in early life, may the heavenly Shepherd gather the lambs with his arm, and carry them in his bosom; and may we be prepared to resign them. And if, as we submissively implore, their lives should be prolonged—may they grow up, and prove our comfort and honour, serve their generation according to thy will, and walk before Thee in the land of the living.

A Prayer for the spread of the gospel—and for Ministers.

Remember those who are denied our advantages of instruction and the pri-

vilege of worshipping thee; be a little sanctuary to them in the midst of their privations, and let them know that Thou art not confined to temples made with hands. And O forget not those who never enjoyed our privileges; who dwell in habitations of horrid cruelty, and perish in ignorance of the salvation which is in Christ Jesus with eternal glory; and let thy way be known on earth, thy saving health among all nations. Give, we beseech Thee, the blessings of the Sabbath; the written word; the institutions of thy house. Bless all the institutions which are established to diffuse the scriptures, and to send forth missionaries. Remember those who have gone forth to preach among the Gentiles the unsearchable riches of Christ. Preserve their health, their morals, their spirituality, their zeal: let them be examples of all they teach: and be Thou their stay and consolation among the heathen. May all the events that take place in the nations of the earth subserve the spread of the Redeemer's empire; and may we exult in the period, and readily aid every enterprize which designs to introduce the period when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. So may thy name be hallowed; thy kingdom come; and thy will

be done on earth as it is done in heaven.

Send out thy light and thy truth; let them lead us, let them guide us to thy holy hill and to thy tabernacles. Bless the dispensation of thy gospel by means of preaching. While Paul plants, and Apollos waters,—it is all that they can do—give Thou the increase. Clothe thy priests with salvation; may thy ministers be wise to win souls; let thy people shout for joy; and keep Thou those who have believed through grace.

Bless the congregation in whose devotions we ordinarily mingle. May we hide thy Word in our hearts, that we may not sin against Thee.

Especially bless thy dear servant on whose labours we statedly attend. Let him come forth even unto us in the fulness of the blessing of the gospel of peace; entering the sanctuary as Aaron entered the tabernacle when the holy oil was poured upon his head and the fragrance filled the place.—And O let him not prove the savour of death unto death unto us or unto any that hear him. And while he labours to impart unto us spiritual gifts to the end we may be established, may he be comforted together with us by the mutual faith both of him and us, and rejoice in all the consolations of the gospel of Christ.

Open our ears to discipline; may we obey thy truth; and always so employ the ordinances of the gospel that our souls may live.

Taking up the Cross.

HYMN 89. 8. 7.—*Disciple.*

1.

JESUS, I my cross have taken,
All to leave, and follow Thee;
Naked, poor, despis'd, forsaken,
Thou, from hence, my all shalt be;
Perish every fond ambition,
All I've sought, or hop'd, or known,
Yet how rich is my condition,
God and heav'n are still my own!

2.

Let the world despise and leave me;
They have left my Saviour too;
Human hearts and looks deceive me—
Thou art not, like them, untrue;
And whilst Thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate, and friends disown me;
Show thy face, and all is bright.

3.

Go, then, earthly fame and treasure,
Come, disaster, scorn, and pain,
In thy service pain is pleasure,
With thy favour loss is gain.

I have call'd Thee Abba, Father,
  I have set my heart on Thee;
Storms may howl, and clouds may gather,
  All must work for good to me.

4.

Man may trouble and distress me,
  'Twill but drive me to thy breast;
Life with trials hard may press me,
  Heaven will bring me sweeter rest.
Oh! 'tis not in grief to harm me,
  While thy love is left to me;
Oh! 'twere not in joy to charm me,
  Were that joy unmix'd with Thee.

5.

Soul, then know thy full salvation;
  Rise o'er sin, and fear, and care;
Joy to find, in every station,
  Something still to do or bear.
Think what Spirit dwells within Thee;
  Think what Father's smiles are thine;
Think that Jesus died to win thee;
  Child of heaven, canst Thou repine?

6.

Haste thee on from grace to glory,
  Arm'd by faith, and wing'd by prayer,
Heaven's eternal days before thee,
  God's own hand shall guide thee there.
Soon shall close thy earthly mission,
  Soon shall pass thy pilgrim days,
Hope shall change to glad fruition,
  Faith to sight, and prayer to praise.

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